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مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

# QISSASUL ANBIYA

Stories of the Holy Prophets

New Edition July 1997

*Translated by :*

**Badr Azimabadi**

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## PUBLISHER'S NOTE

Allah is Most Gracious and Most Merciful. He is more sympathetic to His Servants than even their parents, and hence He wants them to adopt the right path—the path that leads one straight to Him.

He has, therefore, sent his Messengers to warn them against going astray and bring them back to the right path in case they had lost their way. The Messengers of Allah were the guiding lights for the misdirected humanity and it was their duty to show them the path of Allah. They shed light in the darkness of ignorance and misconceptions. They demonstrated to the crying humanity the ways and means for obtaining pleasure of Allah and asked them to shun the evil and follow the good.

The Holy Qur'an has mentioned the events, occurrences, incidents, accidents, ups and downs, rewards and punishments that various 'Ummahs' were destined to have and how the Messengers tried to save them from calamities. They sometimes performed their duties even at the cost of their lives. They were put to hardships and were sometimes assassinated at the hands of those they were showing the right path and trying to save them from the burning Fire of Hell.

Now the lives and events of various Messengers of Allah and their Ummahs have been narrated in 'Qissasul-Anbiya', the most interesting and comprehensive book on the subject. The book contains events collected from



various sources including the Holy Qur'an and Hadiths. These are not mere tales and fables that make interesting reading, they are highly informative and educative. They show very clearly the consequences of various acts performed by them.

We have a sense of utmost pleasure and gratification in presenting this very useful book in English version. Now the non-Urdu knowing people would be able to keep themselves informed of the eventful lives of the Messengers of Allah, their teachings and what resulted from their deeds and misdeeds.

The Holy Prophets tried to establish Divine Orders on this earth and their lives had elements of virtues, good faiths and good deeds. The lofty ideals and human values their teaching contain will ever remain a source of guidance and inspiration to the human-kind in all ages.

We are thankful to Mr. Badr Azimabadi for having rendered this most valuable work to English. This painstaking service done by him is commendable and should be appreciated.

Our thanks are due to Allah for His utmost Favour and Blessings throughout the completion of this uphill task.

We earnestly hope that the book will be accepted and warmly welcomed by a large section of the English-knowing people.

May Allah, the Exalted, grant this humble service of ours.

—**Arshad Saeed**

*Publisher*

## QISSASUL ANBIYA CONTENTS

S. No.	Description	Page No.
1.	About Exit of Adam from Paradise	12
2.	Story of Habil and Qabil	15
3.	About Hazrat Shees (alaihis'salam)	18
4.	About Hazrat Idris (alaihis'salam)	19
5.	About Hazrat 'Nuh' (alaihis'salam)	21
6.	About Hazrat Hud (alaihis'salam)	26
7.	About Shad'dad	28
8.	About Hazrat Sualeh (alaihis'salam)	30
9.	About Hazrat Ibrāhim (alaihis'salam)	33
10.	About death and destruction of Namrod	38
11.	About the birth of Hazrat Ismail (alaihis'salam)	40
12.	About the arrival of Jirham Tribe and up-bringing of Hazrat Ismail (alaihis'salam)	42
13.	About birth of Hazrat Is'haq (alaihis'salam)	43
14.	About the Sacrifice of Hazrat Ismail (alaihis'salam)	44
15.	About the construction of Baitul-lah Sharif (The Holy Ka'aba)	45
16.	About Slaughtering of Cocks and their coming back to life	46
17.	About Hazrat Lut (alaihis'salam)	47



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4.	About Hazrat Idris (alaihis'salam)	19
5.	About Hazrat 'Nuh' (alaihis'salam)	21
6.	About Hazrat Hud (alaihis'salam)	26
7.	About Shad'dad	28
8.	About Hazrat Sualeh (alaihis'salam)	30
9.	About Hazrat Ibrahim (alaihis'salam)	33
10.	About death and destruction of Namrod	38
11.	About the birth of Hazrat Ismail (alaihis'salam)	40
12.	About the arrival of Jirham Tribe and upbringing of Hazrat Ismail (alaihis'salam)	42
13.	About birth of Hazrat Is'haq (alaihis'salam)	43
14.	About the Sacrifice of Hazrat Ismail (alaihis'salam)	44
15.	About the construction of Baitul-lah Sharif (The Holy Ka'aba)	45
16.	About Slaughtering of Cocks and their coming back to life	46
17.	About Hazrat Lut (alaihis'salam)	47



18.	About Hazrat Ismail's birth in Syria	49
19.	About Hazrat Yaqub and Hazrat Yusuf (alaihis'salam)	50
20.	About arrival of Hazrat Yusuf's brothers in Egypt and appearance of Unique incidents	60
21.	About Yahuda's departure to Kan'an and arrival of all of them to Egypt	65
22.	About Hazrat Ayub (alaihis'salam)	66
23.	About Hazrat Shoaib (alaihis'salam)	68
24.	About Hazrat Musa and Hazrat Haroon (alan-nabi-yena wa alaihis'salam)	71
25.	About Hazrat Musa's departure from Egypt and his meeting with Hazrat Shoaib (alaihis'salam)	73
26.	About arrival of Hazrat Musa in Egypt and his presence before Firaon in the company of Haroon	76
27.	About departure of Hazrat Musa and Bani Israil from Egypt and ruination of Firaon	80
28.	About Hazrat Musa's arrival at Mount Saini, getting the Tawrah and about making of calf by Samiri	81
29.	About Sinking of Qaroon into earth	83
30.	About Hazrat Musa's departure towards Syria and entrapping of Bani Israil in the forest of Yeta	85
31.	About meeting between Hazrat Musa and Hazrat Khizr	87

32.	About Hazrat Musa's death	89
33.	About Hazrat Ilyas	90
34.	About Hazrat Alyasa	91
35.	About Hazrat Zul-kifl (alaihis'salam)	93
36.	About Hazrat Ashmoil (alaihis'salam)	94
37.	About Hazrat Dawood (alaihis'salam) duel with Jalut and assassination of Jalut	96
38.	About Hazrat Dawood's Prophethood and kingship	98
39.	About Hazrat Dawood facing the mischief	100
40.	About Hazrat Sulaiman (alaihis'salam)	101
41.	About Construction of 'Baitul Maqdis'	102
42.	About Bilquees (alaihis'salam)	102
43.	About the death of Hazrat Sulaiman (alaihis'salam)	106
44.	About Hazrat Luqman (alaihis'salam)	106
45.	About Hazrat Yunus (alaihis'salam)	107
46.	About Hazrat Aziz (alaihis'salam)	110
47.	About Hazrat Zakariya (alaihis'salam)	112
48.	About the martyr of Hazrat Zakariya (alaihis'salam)	113
49.	About Hazrat Yahya (alaihis'salam)	114
50.	About Hazrat Isa (alaihis'salam)	115
51.	About descent of food from heaven	120
52.	About Hazrat Isa's departure to heaven	121
53.	About the Holy Prophet Muhammad (Sallallaho alaihi wa sallam)	122



18.	About Hazrat Ismail's birth in Syria	49
19.	About Hazrat Yaqub and Hazrat Yusuf (alaihis'salam)	50
20.	About arrival of Hazrat Yusuf's brothers in Egypt and appearance of Unique incidents	60
21.	About Yahuda's departure to Kan'an and arrival of all of them to Egypt	65
22.	About Hazrat Ayub (alaihis'salam)	66
23.	About Hazrat Shoaib (alaihis'salam)	68
24.	About Hazrat Musa and Hazrat Haroon (alan-nabi-yena wa alaihis'salam)	71
25.	About Hazrat Musa's departure from Egypt and his meeting with Hazrat Shoaib (alaihis'salam)	73
26.	About arrival of Hazrat Musa in Egypt and his presence before Firaon in the company of Haroon	76
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28.	About Hazrat Musa's arrival at Mount Saini, getting the Tawrah and about making of calf by Samiri	81
29.	About Sinking of Qaroon into earth	83
30.	About Hazrat Musa's departure towards Syria and entrapping of Bani Israil in the forest of Yeta	85
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32.	About Hazrat Musa's death	89
33.	About Hazrat Ilyas	90
34.	About Hazrat Alyasa	91
35.	About Hazrat Zul-kifl (alaihis'salam)	93
36.	About Hazrat Ashmoil (alaihis'salam)	94
37.	About Hazrat Dawood (alaihis'salam) duel with Jalut and assassination of Jalut	96
38.	About Hazrat Dawood's Prophethood and kingship	98
39.	About Hazrat Dawood facing the mischief	100
40.	About Hazrat Sulaiman (alaihis'salam)	101
41.	About Construction of 'Baitul Maqdis'	102
42.	About Bilquees (alaihis'salam)	102
43.	About the death of Hazrat Sulaiman (alaihis'salam)	106
44.	About Hazrat Luqman (alaihis'salam)	106
45.	About Hazrat Yunus (alaihis'salam)	107
46.	About Hazrat Aziz (alaihis'salam)	110
47.	About Hazrat Zakariya (alaihis'salam)	112
48.	About the martyr of Hazrat Zakariya (alaihis'salam)	113
49.	About Hazrat Yahya (alaihis'salam)	114
50.	About Hazrat Isa (alaihis'salam)	115
51.	About descent of food from heaven	120
52.	About Hazrat Isa's departure to heaven	121
53.	About the Holy Prophet Muhammad (Sallallaho alaihi wa sallam)	122



54.	About Birth of the Holy Prophet (Sallallaho alaihi wa sallam)	124
55.	About Serving and Suckling of Halima, the maid-servant of the Holy Prophet (Sal'am)	125
56.	About Hazrat's (Sallallaho alaihi wa sallam) marriage with Khadijatul-Kubra	128
57.	About revelation and Prophethood conferred upon Hazrat Muhammad	130
58.	About Ansars (supporters) of Medina in the earlier days of Islam	135
59.	About the Holy Prophet's Ascension	136
60.	About the Holy Prophet's (Sal'am) migration from Mecca to Medina	138
61.	About arrival of the Holy Prophet (Sal'am) in Medina	141
62.	About Battle of Badr	142
63.	About Battle of Uhad	145
64.	About incident of Hudaibiya and peace treaty with the Quraish	150
65.	About Victory over Khaiber	153
66.	About Victory over Mecca	154
67.	About the Holy Prophet's (Sal'am) Final Departure from the Mortal World	157
68.	About Caliphate being given to Abu Bakr Siddique (R.A.)	163
69.	About the Death of Hazrat Abu Bakr Siddique (R.A.)	169

70.	About Caliphate of Hazrat Umar bin Khattab (R.A.)	169
71.	About Umar's Acceptance of Islam	170
72.	About the Beginning of Battle	175
73.	About Hazrat Umar's Martyrdom	177
74.	About the Caliphate of Hazrat Uthman bin Affan (R.A.)	178
75.	About Martyrdom of Uthman (R.A.)	180
76.	About the Caliph Hazrat Ali bin Abi Talib	181
77.	About Imam Hasan (R.A.)	183
78.	About Martyrdom of Imam Hasan (R.A.)	188
79.	About Imam Husain (R.A.)	189
80.	About Martyrdom of Imam Husain (R.A.)	191
81.	Departure of Imam Husain (R.A.) towards Kufa	192
82.	Martyrdom of Imam Husain	196
83.	About Imam Abu Hanifa (R.A.)	197
84.	About Hazrat Imam Sha'fei (R.A.)	198
85.	About Hazrat Imam Malik (R.A.)	200
86.	About Virtues of Hazrat Imam Ahmed bin Hambal (R.A.)	201



54.	About Birth of the Holy Prophet (Sallallaho alaihi wa sallam)	124
55.	About Serving and Suckling of Halima, the maid-servant of the Holy Prophet (Sal'am)	125
56.	About Hazrat's (Sallallaho alaihi wa sallam) marriage with Khadijatul-Kubra	128
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62.	About Battle of Badr	142
63.	About Battle of Uhad	145
64.	About incident of Hudaibiya and peace treaty with the Quraish	150
65.	About Victory over Khaiber	153
66.	About Victory over Mecca	154
67.	About the Holy Prophet's (Sal'am) Final Departure from the Mortal World	157
68.	About Caliphate being given to Abu Bakr Siddique (R.A.)	163
69.	About the Death of Hazrat Abu Bakr Siddique (R.A.)	169

70.	About Caliphate of Hazrat Umar bin Khattab (R.A.)	169
71.	About Umar's Acceptance of Islam	170
72.	About the Beginning of Battle	175
73.	About Hazrat Umar's Martyrdom	177
74.	About the Caliphate of Hazrat Uthman bin Affan (R.A.)	178
75.	About Martyrdom of Uthman (R.A.)	180
76.	About the Caliph Hazrat Ali bin Abi Talib	181
77.	About Imam Hasan (R.A.)	183
78.	About Martyrdom of Imam Hasan (R.A.)	188
79.	About Imam Husain (R.A.)	189
80.	About Martyrdom of Imam Husain (R.A.)	191
81.	Departure of Imam Husain (R.A.) towards Kufa	192
82.	Martyrdom of Imam Husain	196
83.	About Imam Abu Hanifa (R.A.)	197
84.	About Hazrat Imam Sha'fei (R.A.)	198
85.	About Hazrat Imam Malik (R.A.)	200
86.	About Virtues of Hazrat Imam Ahmed bin Hambal (R.A.)	201



## Islamic Books in English

1. *Dua-e-Jameelah*
2. *What Happens after Death*
3. *Izabella*
4. *Panj Surah Shareef*
5. *Teaching of Islam*
6. *Fateha*
7. *Dua-e-Noor*
8. *Mercy For The Worlds*
9. *Darood-e-Mustaghaas*
10. *Salaat-o-Salaam*
11. *Sayings of Mohammad Sallam*
12. *Prayers of the Prophet*
13. *Juma ke Khuibe*
14. *How to Perform Haj*
15. *Shafa-e-Tarteef-us-Salaat*
16. *Daily Five Prayers*
17. *Descension of Jesus Chrst*
18. *Haj Guide*
19. *Fear of Hell*
21. *Commands of Allah*
20. *Why Our Prayers Go Unattended*
22. *Rights & Duties of Muslim Husband & Wife*
23. *Prophetic Medical Science (Mushkil-Kusha)*
24. *Bahishti Zewar (Heavenly Ornament)*

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## In The Name of Allah Who is Most Gracious, Most Merciful

Thanks to that Allah (God) who sent His Messengers down to this world for the guidance of men, and praise be to that Allah who enriched His Servants with the wealth of Faith through His Messengers. Their lamps of miracle got lighted for removing darkness of disbelief. The Holy Quran was sent down through the Holy Prophet (Sal'am) whose religion is the last to appear with the support of Allah. The Book revealed the affairs of all other Messengers of Allah and disobedience of former 'Ummat' which set examples before us for our benefit.

Though our religious scholars wrote a lot on the subject in Arabic and Persian languages, but today people in general, show sluggishness in the affairs of religion though they are very active with regard to their worldly affairs.

Therefore, this very humble Mohammad Tahir compiled this book dealing with the life and deeds of the Messengers of Allah (peace be upon them), their righteous Caliphs, Imams (religious leaders) etc.

Mohammad bin Ismail bin Ibrahim bin Azer Bukhari (rahmatullah alaihim) reports from Hazrat Imam Jafar Sadique bin Imam Mohammad Baqar bin Imam Zainul Abedin bin Imam Husain (radiallaho anho) that Amirul-Momenin (Commander of the Faithfuls)



Hazrat Ali bin Abu Talib (Karamallah Wajhabu) narrated that once he was sitting before the Holy Prophet (Sallalloho alaihi wa Sallam) that Jabir bin Abdullah Ansari (radiallaho anho) requested the Holy Prophet (Sal'am) to let him know as to which object was created first. The Holy Prophet (Sal'am) revealed that first of all his own Light was created and that Light remained engaged in the observation of the Glory of Allah, and in prostration before Him.

Ibn Abbas (R.A.) reports that the Light of Mohammad remained engaged in prayer in the world of solitude. Then Allah created a pearl from that Light and with the effect of His sight of grandeur that substance turned into water and remained flowing for a thousand years. Then it was divided into ten parts. Throne (of Allah) was made from the first part with four thousand pillars with a distance of four thousand years between the two pillars. After that four Angels were created; one in the shape of Man, another in the form of a camel, the third one like a vulture and the fourth one like a cow. Their feet lie in Nether Regions and their shoulders touch the Throne.

They were ordered by Allah to raise the Throne, but in spite of their best efforts they failed to do so. Then Allah declared that He conferred on them the strength of seven heavens and earth to raise the Throne, but they again failed. After that Allah ordered them to recite the following 'Tasbih' (glorification of Allah):

سُبْحَانَ خَيْرِ الْمَلِكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعِظَّةِ وَالْهَيْبَةِ  
وَالْقُدْرَةِ وَالْكَوْنِ وَالْكِبَرِيَاءِ وَالْجَبَرُوتِ سُبْحَانَ الْمَلِكِ الْحَمْدُ الَّذِي

لَا يَنَامُ وَلَا يَمُوتُ سُبْحَانَ قَدُّوسٍ رَبُّنَا وَرَبِّ الْمَلَائِكَةِ وَالرُّوحِ

When the Angels recited the 'tasbih', they raised the throne by the Grace of Allah.

He created pen from the second part whose length equalled to the distance of five hundred years and breadth equalled to forty years of distance. 'Lauh-e-Mahfooz' (divine tablet recording all mankind's doings) was made from the third part whose height equalled to a distance of one hundred years and breadth equalled to another one hundred years with rubies studded around it.

Then the pen was ordered to write. The pen asked as to what should be written. Allah told the pen to write His knowledge in His creature. The pen requested again as to what should be written first. It was instructed to write 'Bismillahir-Rahmanir-Rahim' first which it did in a period of one thousand years. After that it wrote the following on the instruction of Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَ مُحَمَّدٌ رَّسُولِي مَنْ اسْتَسْلِمَ بَقَضَائِي وَصَبَرَ عَلَى بَلَائِي  
وَشَكَرَ عَلَى نِعْمَائِي وَرَضِيَ بِحُكْمِي كُتِبَتْ لَهُ صِدْقًا وَنَجَاتٌ يَوْمَ الْقِيَامَةِ مَعَ  
الصَّادِقِينَ وَمَنْ لَمْ يَسْتَسْلِمَ بَقَضَائِي وَلَمْ يَصْبِرْ عَلَى بَلَائِي وَلَمْ يَشْكُرْ  
عَلَى نِعْمَائِي وَلَمْ يَرْضَ عَلَى حُكْمِي فَلْيَخُذْ رَبًّا سِوَايَ

'I am God and none is worthy of worship but I, and Mohammad is My messenger who is obedient to My Verdicts, who kept patience on calamities sent by Me; thanked for My blessings and became pleased with My orders. I shall raise him with Truthfuls on the Day of Resurrection. And one who is not obedient to My



Verdicts and does not keep patience over calamities from Me, and does not thank for My blessings and does not become pleased with orders, he should adopt another God for himself Save Me.

Again the pen wrote about trees, sands and about the happening of future till the Day of Judgement, When the pen heard the name of Mohammad (Sallallaho alaihi wa Sallam) it requested Allah to let it know as to whose name was attached with His name. It was sounded that it was the name of His Friend and Beloved (The Holy Prophet). Had he not created him, He would have created nothing. Having heard it, the chest of the pen got splitted with awe. Then the Divine Tablet came in motion and said that there was none equal to it, because Divine knowledge was recorded on it, but whose name was attached to that of thine. At this voice came from Allah that it was the name of His Beloved who was the purpose behind all creation.

Then voice came from Allah :

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ مَا يُرِيدُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ۝

“Allah wipes out or keeps intact what He wishes and He has the True and Original Book.”

He created the Sun from the fourth part, the Moon from the fifth one; Heaven from the Sixth one; Days from the Seventh one; angels from the eighth one; Throne from the ninth one and Light of Mohammad (Sallallaho alaihi wa Sallam) was created from the tenth one, and kept the Holy Light engaged in glorifying Allah.

According to one tradition, a grain of ruby appeared under the Throne whose height and breadth were

equal to a distance of five hundred years. When Allah cast His eye of awe upon this grain, it melted into water. Then the Fire spread over the water which made the smoke clung between Throne and water. Then Allah divided the smoke into seven pieces and made heaven of water from one piece, heaven of brass from another, heaven of iron from the third one, heaven of silver from the fourth one, heaven of gold from the fifth one, heaven of pearls from the sixth one and heaven of ruby from the seventh one, and the distance between one heaven to another is that of five hundred years.

After that Allah, with His perfect Power, created a dam of red dust with the foam of this water of the place where ‘Khana-e-Ka’aba’ lies now. Hazrat Jibrail (Gabriel), Mikail (Michael), Israfil (name of the Angel who will sound the trumpet on the Day of Resurrection), and Izrail (name of the angel of death) were ordered to spread all the four corners of the dam of dust and thus the Earth came into being. It is reported that once Hazrat Abdullah bin Salam (raziyallahu anho) requested the Holy Prophet (Sallallaho alaihi wa Sallam) to let him know on what our earth is staying. He (the Holy Prophet, Sal’am) said that it is staying on ‘Koh-e-qaf (cau-Casus), and Koh-e-qaf was made of Zamur’rad (emerald), and the greens of heaven is the reflection of the same. The height of Koh-e-qaf is a distance of five hundred years; and across the ‘Koh-e-qaf’ there are seven lands of ‘musk’, seven lands of camphor and seven lands of silver with seventy thousand banners and under every banner there are seventy thousand angels.

The narrator asked again as to what lay after that, and the Holy Prophet replied that a dragon is there



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According to one tradition, a grain of ruby appeared under the Throne whose height and breadth were

equal to a distance of five hundred years. When Allah cast His eye of awe upon this grain, it melted into water. Then the Fire spread over the water which made the smoke clung between Throne and water. Then Allah divided the smoke into seven pieces and made heaven of water from one piece, heaven of brass from another, heaven of iron from the third one, heaven of silver from the fourth one, heaven of gold from the fifth one, heaven of pearls from the sixth one and heaven of ruby from the seventh one, and the distance between one heaven to another is that of five hundred years.

After that Allah, with His perfect Power, created a dam of red dust with the foam of this water of the place where ‘Khana-e-Ka’aba’ lies now. Hazrat Jibrail (Gabriel), Mikail (Michael), Israfil (name of the Angel who will sound the trumpet on the Day of Resurrection), and Izrail (name of the angel of death) were ordered to spread all the four corners of the dam of dust and thus the Earth came into being. It is reported that once Hazrat Abdullah bin Salam (raziallaho anho) requested the Holy Prophet (Sallallaho alaihi wa Sallam) to let him know on what our earth is staying. He (the Holy Prophet, Sal’am) said that it is staying on ‘Koh-e-qaf (cau-Casus), and Koh-e-qaf was made of Zamur’rad (emerald), and the greens of heaven is the reflection of the same. The height of Koh-e-qaf is a distance of five hundred years; and across the ‘Koh-e-qaf’ there are seven lands of ‘musk’, seven lands of camphor and seven lands of silver with seventy thousand banners and under every banner there are seventy thousand angels.

The narrator asked again as to what lay after that, and the Holy Prophet replied that a dragon is there



whose length is a distance of two thousand years, and the whole world lies in its circle.

The Holy Prophet (Sal'am) told again that there are angels on the seventh layer of land; Satan and his offsprings on the sixth one; giant on the fifth one, serpent on the fourth one, hurtful animals on the third one; fairies on the second one and mankind on the first one. And under the seventh layer of land there is a cow with four thousand horns and the distance between two horns is that of five hundred years, and these seven layers of land lie among the horns of the cow who is standing on the back of a fish who is staying on water, and the depth of water is equal to a distance of forty years and the water is hanging over the air, and the air lies on the darkness on the hell and the hell lies on a stone of sky and the stone is being kept on the head of an angel who is standing on the air, and the air is hanging by the power of Allah, the Omnipotent, with its boundless force.

Hazrat Abdullah bin Abbas (raziiallaho anho) reports that Nether region is the name of 'Guletar' which lies under the seventh layer of land; the Hell lies under the Nether region. Here a chief is found with nineteen angels who are obedient to their Master.

According to what Allah observes:

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٢٠﴾

Every angel has seventy thousand hands on the right side and another seventy thousand hands are there on the left side, and every hand has seventy thousand paws and every paw has seventy thousand fingers and every finger has one dragon sitting on it; and every dragon has a snake on its head whose length covers a distance of seventy

thousand years. Every snake has a scorpion on its head, whose sting to a hellish, will keep him restless for seventy years. Fingers of the left hand have pillars of fire on each of it, and if one pillar is put on the ground where the Doomsday is to take place, and all among the jinns and men together went to move if they would fail to do so. These angels were ordered to go to Hell. They asked how could they enter such a burning Fire. Hazrat Jibrail (alaihis-Salam) brought a ring from the Heaven by the order of Allah and put seals on their foreheads. This ring had:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

la ilaha illal laho Mohammadur-Rasulul-lah written on it so that Fire of Hell could not affect them. Then those nineteen angels entered the Hell where they would remain till the Doomsday. One who has spot of Mohammad (Sal'am) upon his forehead and heart, Fire of Hell will not affect him. The Hell has seven doors, and one group among them has been fixed for each door; one of them is 'Jahim', another is Jahan'num; third one is 'Saqaar'; fourth one is Saeer; fifth one is Nata; sixth one is Hadiya and the seventh one is Hatma.

The Holy Prophet enquired again as to which people belong to that place and Jibrail (A.S.) replied that the 'hypocrites' belong to that place, because Allah observes:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

In'nal munafiqeena fi-al-dar-kil-asfale minan'nar.

And polytheist will live in the sixth part, while idolaters will be given fifth one, wine-merchants the fourth part,



Fire-worshippers the third one, Tauheed the second one and the first one will be given to the sinners of the Ummah (community) of the Holy Prophet (Sal'am). And the distance between one door of the Hell to the next one is that of seventy years. A lid of stone with a breadth of five hundred years is being put on the mouth of the Hell, and beneath the Hell an angel is standing on the back of a mosquito, and under it such a big fish is lying whose tail is touching the shark of heaven. And a cow of paradise with seventy thousand horns buried in the ground, is standing on the back of the fish. If that slips, the whole universe will perish.

It is reported by Abdullah bin Abbas (radiallaho anho) that on every layer of heaven there are countless angels and they are glorifying Allah without being careless for a moment because their carelessness for a moment will reduce them into ashes with the refulgent Light of Allah. Some of these angels are in the shape of cow, others are in the various shapes of snakes, vulture etc; some of them have half of their body that of snow and half that of fire. Some of them are in the state of 'qo'ood' (Short sitting in prayers).

And inspite of their prayers, they will apologise on the Day of Resurrection.

سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

Subhanaka ma Abda naka Haqqo ibadatika.

Then the Creator (Allah) created the following seven days : On Sunday He created the bearers of heaven; on Monday seven layers of heaven; on Tuesday seven layers of earth; on Wednesday the darkness; on Thursday the benefits from the earth; on Friday the sun, the moon, the

stars were created and all the heavens were set in motion and on Saturday He found himself in leisure.

According to one report, Allah created sand and ordered the wind to take some portion of the sand to earth and another one under the ground. After that He created fire without smoke and created the Jinns out of it. The world was filled with the Jinns and then Allah sent to them Prophet named Yusuf (Joseph) but they did not listen to his admonitions and they rather killed him and filled the earth with their oppressions. Then Allah sent Izrail (A.S.) with other angels who killed them and cleared the earth of their existence.

According to authentic narrations, when Allah resolved to appoint Hazrat Adam (Alaihis-Salam) His Caliph on earth as per His declaration :

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Inni Ja-elun fil Ardhe khalifah.

then He ordered Hazrat Izrail (alaihis'salam) to fetch a handful of dust each of red, white and black colour and he collected it from the entire earth and put it between Macca and Taif by the order of Allah.

Allah caused downpour of blessings on it and with His perfect Power He made an effigy of Adam from the ferment of dust, and that effigy remained lying lifeless for forty years. When Allah wished Adam to make appearance and shed his light over the earth, the Holy Soul was ordered to enter the body of Hazrat Adam from the Holy head. The part of body would gain flesh as the Soul passed through it and as soon as the Soul reached the



Holy Chest, Adam tried to raise himself but fell down and upon this Allah has observed in the Holy Quran:

wa kanal-insana ajoola. وَكَانَ الْإِنْسَانُ عَجُولًا ⑩

'Man is hasty' (by nature). In the meantime Adam sneezed and by revelation from Allah, Adam uttered '**Alhamdo-lillah**' and the Most Graceful and Merciful Allah uttered 'birahmokallah'. Now first of all Allah manifested His blessing upon Hazrat Adam (A.S.) and the secret of—

Sabaqat rahmati ala maghzabi, سَبَقَتْ رَحْمَتِي عَلَىٰ غَضَبِي  
was revealed only due to him.

After that an angel brought for him robe studded with jewels from paradise and seated him on the throne of honour.

It is said that at the birth of Adam (alaihis-salam) the angels used to talk among themselves that the figure made of dust, if declared to be caliph of Allah, would not be more respectable than themselves in the eyes of Allah. Moreover, they would surprise him in knowledge. But Allah according to the ayat—

al-lama adamal asma-a وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

names of all objects were made known to him. Now when with the order of Allah, Adam asked the angels names of certain objects, i.e.

أَنبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِن كُنتُمْ صَادِقِينَ ⑪

Anbi-ooni be-Asma-e-ha-olai inkuntum Sadeqeen.

The angels found themselves helpless and got humiliated, and uttered

سُبْحَانَكَ لَا إِلَهَ إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ⑫

Subhanaka la ilma lana illa ma al-lamtana innaka antal aleemul-Hakeem.

Now the angels, standing in row before Adam, were ordered to bow in respect before Adam according to Ayat

اسْجُدُوا لِلْأَدَمِ فَسَجَدُوا إِلَّا إِبْلِيسَ طَائِيًّا وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ⑬

As-judu le adama fasajadu illa ibles.-Aba wa Astakbara wa kana minal Kafereen.

All the angels lay in prostration before Adam except 'iblis' (Satan) the cursed; and he argued that he was better than Adam because he was made of Fire and Adam that of clay. This disobedience led Satan to pass a life of curse and condemnation.

Now Adam started a life of peace and comfort and needed a fine companion in the paradise. In the meantime, Adam felt sleepy and during sleep Eve was born from his side. When Adam saw such a beautiful figure he asked as to who she was. She replied that she was none else but the part of his body and the Glorious Allah created her from his ribs. Eve was so beautiful that she was given 90 out of 100% of total beauty; the rest i.e. 10% is shared by the whole world. She was married to Adam in presence of all the inhabitants of heavens and both Adam and Eve were ordered to live in paradise and



eat all the Fruits of Paradise without going near to a particular tree i.e., without eating anything from the 'tree of wheat'.

The Satan, being humiliated and dishonoured, had developed malice towards Adam and had a plan to make his exit from Paradise. First he contacted a peacock to carry him in the Paradise upon its wing, but on its flat refusal, requested a snake who led him to paradise to the utter unawareness of the guard of Paradise.

The Satan went before Adam and Eve and started weeping and upon their enquiry he said that he was weeping because both of them would have to make an exit from Paradise, leaving all the luxuries behind and lasting death after this comfortable life. They became sad at this news as the Satan advised them to eat a little from the fruit of a particular tree, because it would lead them to pass a life of immortality. Upon enquiry, the Satan told them that the tree was the same which was made forbidden by Allah. When Adam left the place without uttering a word, the Satan went to Eve and created apprehension in her and the snake bore witness in support of his plea. Now Eve was convinced and argued Adam in favour of the plea of the Satan.

#### **About Exit of Adam from Paradise :**

Allah had decided to keep the offspring of believers in Paradise and those of disbelievers in the Hell. But the forbidden tree was created so that Friends and Foes might be differentiated. According to religious scholars, both Adam and Eve ate a little from the forbidden fruit. No sooner had the effect of wheat reached the bowels of Adam that the dress of paradise disappeared from his

body and he became naked. Finding nothing to cover his rude body he covered his private parts with the leaves of fig. Adam admitted breach of instruction from Allah.

It is narrated that the snake was the most beautiful of all the creatures of Paradise. Allah disfigured it because of this sin, made dust its food and made it creep rubbing its chest and belly against ground. Eve and her daughters were punished with the pain of child-birth, filthiness of menstruation and being under the command of husband; and Adam was punished with separation from Eve, circulation of his sin, sorrows and sufferings in life and hard labour for earning livelihood etc., peacock was punished with ugly feet. Moreover Allah ordered them :

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا لَبَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

Qulna -ah-betu minha jamian badhokum la-badhin aduwun.

to come down to Earth from Heaven and they were declared enemies of each other:

According to reliable narrations, Adam was sent to 'Sarandeeb' Eve to 'Jeddah', Satan to 'Sistan' and Serpent to 'Isphahan' and peacock to Kabul—and now this Satan and mankind would continue to remain at daggers drawn till the Day of Judgement.

It is said that Hazrat Adam ate and drank nothing for forty days, remained engaged in pangs of separation from Eve and in repentance and lamentations for three



hundred years. Now by mercy of the Merciful and Gracious Allah the following words:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ  
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ عَمِلْتُ سُوءً وَظَلَمْتُ  
نَفْسِي فَاعْفُرْ لِي

Rabbana Zalamna anfusana wa ullaam taghfir lana wa tarhamna lanaku nanna minal khasreen. La ilaha illa anta subhanaka wabe hamdeka amiltu Soo-an wa Zalamto nafsi Faghfirli.

were revealed to him. After reciting the above words, Hazrat Jibrail brought to him happy news of Allah 'Forgiveness for him.' Adam became very happy and observed 'Saum' (fast) of the thirteenth, fourteenth and fifteenth of 'Aiyame-baiz' which removed his dark complexion making of fair and illuminating, and one who would observe these fasts as a matter of habit, his heart would become fair and illuminating.

After that Hazrat Adam was ordered to lay the foundation of Ka'aba, which he did under the instruction of Hazrat Jibrail and with the aid of angels, and set 'Black Stone' which he had brought from Paradise on which was engraved testament (between Allah and Adam) made on the Day of Creation. When the task was completed; Hazrat Jibrail instructed Haj rites and circumambulation of the Holy Ka-aba. After performing these rites he climbed upon 'Mountain of Arafat' where Eve joined him and they recognized each other with the help of Jibrail (AS) because heat of the sun had brought about a lot of change in their complexion.

Hazrat Jibrail provided them with some wheat, bread and wood, made them learn harvesting, sent them a pair of oxen, and Hazrat Adam being deprived of the blessings of Allah, started earning bread with hard labour.

### Story of Habil and Qabil

Hazrat Adam and Eve started living together and every time Eve conceived, she gave birth to one boy and one girl together. Thus Qabil and his sister Aqlima and again Habil and his sister Yahuda were born together. Now according to the 'shariah' (Divine Law) of that age boy from one birth and girl from the next were married together. When Adam wanted to arrange marriage between Habil and Aqlima, Qabil defied his father and wanted to marry Aqlima. Hazrat Adam asked them (Habil and Qabil) to offer sacrifice and Aqlima would go to one whose sacrifice would be accepted by Allah. Now it was the practice those days that when two persons would come into conflict they put their object of sacrifice on the mountain, and a white, smokeless fire would come down from the heaven and wipe out the object of sacrifice of the righteous person.

When the two brothers agreed, Habil and Qabil put a fat ram and a basket full of wheat on a mountain respectively. Now a fire appeared from the heaven and wiped out the 'sacrifice' of Habil without touching the 'Sacrifice' of Qabil. This created malice in Qabil towards Habil. First Qabil threatened Habil with murder, but he replied that Allah accepts sacrifice of the pious people, and he would not do anything in case of any attempt to murder. Now finding an opportunity, Qabil put Habil to death by striking at his head with a piece of stone under



the instruction of the Satan. This was the first murder on earth. Qabil wondered, the dead body of Habil without knowing as to what to do with it, having on his shoulder the burden of a heinous crime that would continue till the Day of Judgement.

In the meantime, Allah sent two crows on the earth who started fighting each other, till one crow killed another and buried the dead one in the ground after digging it a little with its claws. Having seen it Qabil also dug the ground and buried his brother. After that Allah ordered 'qisas' (retaliation for physical injury) for the murder of Habil, but Qabil fled from there, reached Yemen and adopted fireworship.

Hazrat Adam always used to go to Ka'aba for performing Haj. Once he slept on the Mountain of Arafat, and Allah took out from his back all the offsprings that would be born till the Day of Judgement and drew a line of demarcation between good elements and the bad and goodness and the badness were put on the right and left side respectively.

After that, all of them were asked:

Alasto be-rabbakum

أَلَسْتُ بِرَبِّكُمْ

'Am I not your Lord?' All of them replied in one voice

QALOO BALA

قَالُوا بَلَىٰ

'Yes, Thou art my Lord.' Allah put the confession on the black stone after putting on it the seal of witness from the angels. It is, therefore, narrated by Hazrat Ali (razi allaho anho) that the Black Stone would bear witness for all those who would perform Haj.

**Note :** When Hazrat Adam (alaihis'salam) saw the abundance of offspring, he submitted to the Lord of the World as to how they would find accommodation in the world. Allah, the Majestic and Glorious, replied that He would put some of them on earth, others would be put to death. Some of them would be staying in the back of their fathers and the rest in the womb of their mothers.

**Note-2 :** It is being reported in a Hadith that once Hazrat Adam had a chance to see a handsome youngman in Yemen who was weeping bitterly for the sin, he would commit later. Hazrat Adam enquired about his age and was told that the youngman was Dawood, the Prophet, and would live for sixty years. Hazrat Adam turned towards 'Qibla' and prayed Allah for adding forty years in the total age of Dawood by deducting it from one thousand years of his own age. Allah accepted this prayer, when Adam attained an age of nine hundred sixty years in the world and when Izrail came to seize his Soul he argued that forty years were still to be passed on the earth. Hazrat Izrail reminded him that he had already given forty years out of total age to Dawood, the Prophet, but Hazrat Adam failed to remember it, and hence refused to accept the pleas. Though Allah allowed Hazrat Adam to live for full one thousand years. But later on, human beings were told that from thence they should make it a practice to prepare a little deed with witness for every exchange and transaction so that no body could deny any fact.

Now when Adam (alaihis'salam) fell ill, he felt attracted towards fruits of Paradise. In the meantime, Jibrail and some other angels arrived there with coffin and scent of



Paradise. Hazrat Adam asked Eve and his sons to leave the place leaving him to the angels. Adam, then let himself engaged in praise and glorification of Allah and the Angels of Death went into action; and Hazrat Shees (alaihis'salam) led the burial prayer under the instruction of Hazrat Jibrail and laid him to rest, and this made burial prayer essential for the offspring of Adam till the Day of Judgement.

#### **About Hazrat Shees (alaihis'salam)**

While Hazrat Adam (A.S.) remained restless after the martyr of Habil, Allah sent Hazrat Jibrail to console him with the happy news that he would be conferred upon a son whose race will include Hazrat Mohammad (Sallallahu alaihi wa Sallam). Now Hazrat Shees was born after five years of the death of Habil, and in appearance and character he resembled Hazrat Adam (A.S.) himself, and was dearer to him among all his offsprings. Hazrat Adam appointed him his successor before his death and left a will that if he found 'No-ah's Deluge, he put his bones in Ark so that it remain safe from being drowned or advise his descendents accordingly.

Hazrat Shees (alaihis'salam) would so often listen to doing the blessings and grace of Paradise and hence he left the company of people and prayed Allah in seclusion.

Among the people living some obeyed Hazrat Shees (alaihis'salam) while others followed the descendants of Qabil. When he attained an age of nine hundred twelve years, his soul left his body for the High heaven.

Some precepts of Hazrat Shees (alaihis'salam) are as follows :

A 'Momin' (believer) should first know Allah, and then he should differentiate between virtues and vices; should carry out orders of the ruler; should know the rights of parents and serve them; show kindness towards relations; not to allow anger to exceed limit; to give charities to destitutes and paupers; to shun vices and keep patience in calamities; to offer thanks for blessings of Allah.

#### **About Hazrat Idris (Alaihis'salam)**

His name in Hebrew is Akhnookh. When the offspring of Qabil deviated from the right path and indulged in unlawful sexual relations leaving the way of lawful marriage, Allah sent Hazrat Idris as a Prophet to them. Many people followed him, but those whose hearts had become addicted to disbelief and polytheism remained aloof from him.

Hazrat Idris (alaihis'salam) preached oneness of Allah, justice and prayer to Allah and also taught them Salat (prayer), Saum (fast) etc. fixed in his Shariah, and also about offering Zakat (poor-due) and bath after sexual intercourse. He himself used to tell his beads twelve thousand times daily and the angels carried them to Allah which were supposed to be equal in number to those of the whole community. Once Hazrat Izrail came to Hazrat Idris (alaihis'salam) with him for a few days in the form of a man, but since he neither ate nor drank anything he doubted him to be an angel. When he came to know that the person was none else but Angel of death, he put his desire that he be allowed the taste of death. Hazrat Izrail took permission from the Creator of Soul and seized his soul and then put it back to his body. Once he expressed his desire to visit Heaven and Hell,



Hazrat Izrail, by the permission of Allah, put him on his wings and took round the Hell and them to the Heaven. When Hazrat Idris finished his visit, Hazrat Izrail asked him to come out of Heaven with him, but he caught trunk of a tree and refused to respond and told the angel that unless Creator of Heaven and Hell would not take him out, he would not do so. Then Allah sent an angel to decide the matter. At first, Izrail put the matter before the angel. Hazrat Idris replied that he tasted the elixir of death under :

Kullo Nafsin Zaiqatul Maut

and according to

كُلُّ نَفْسٍ ذَائِقَةُ

وَأَنَّ مِنْكُمْ إِلَّا وَارِدُهَا

Wa inn minkum illa waredoha

entered the Hell and came to the Heaven with the order of Allah. Now he would not leave the Heaven without order from Allah. A call sounded that :

بِإِذْنِي دَخَلَ وَإِذْنِي نَجَّى

Be-izni dakhala wa bi-izni fa-ala haza

'He entered (the Heaven) by His Order and this is (exit) is also by His Order.

According to Ka'abul-Aahbar, the 'ayat'

Rafana-ho-makanan aliyan

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

meant arrival of Hazrat Idris the splendid building. After that Idris (AS) came out and became engaged in prayer with angels on the sixth layer of the heaven and he will remain there so long as Allah wanted.

Hazrat Idris was very handsome, wheat-coloured and well-statured. He remained silent most of the time, cast his eyes on his feet while walking. He used to say that the head of virtues are three things—to keep patience in anger, to offer others in destitutes and to pardon after gaining power over someone. He also said that a wise person is one who does not show levity to three types of persons; one of them is the ruler, another one is religious scholar and the third one is a friend—for insolence with a ruler makes life of comfort bitter; ill-treatment with religious scholars causes harm in matters of region, and misbehaviour with friend lead to shower of hate upon one who does it. And hence one should keep patience in sufferings and show humility when one is elevated.

#### About Hazrat 'Nuh' (alaihis'salam)

When Hazrat Idris stationed at the heaven, the satan filled the earth with sinfulness and mischiefs and evils of various types raised their heads. Now Allah appointed Hazrat Nuh (alaihis'salam) for reformation and got a long life of nine hundred fifty years. He was appointed a Prophet at the age of eighty. He tried his level best to put the disbelievers on the right path and for this he prayed much to Allah; but the disbelievers were so much stone-hearted and misguided that all his preachings fell flat upon them.

'Mufasssirin' (writers of Quranic exegesis) has written in the exegesis of the ayat



وَمَا أَمِنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٢٠﴾

Wa-ma Amana ma-a-hoo-illa qaleelun.

from the narrations of Hazrat Ibn Abbas (raziyallahu anho) and many other historians have put it and our Holy Prophet Mohammad (Sallallahu alaihi wa Sallam) have also said that no Prophet has ever been so much tortured as Hazrat Nuh (alaihis' salam). The disbelievers always frightened him and asked him to refrain from condemning their idols. They so often beat them mercilessly and to the point of unconsciousness and he used to carry him home in that condition. The disbelievers warned their progeny at the time of death to remain firm at their creed of disbelief and not to leave the religion of their fore-fathers and to torture Nuh (alaihis' salam) when seven centuries passed in the same condition and he lost all hopes; then Allah revealed that he should not attach much importance to the disbelievers because their real place is the Hell. At this Hazrat Nuh (alaihis' salam) asked whether anybody would believe in Allah from their offspring, he got reply that none of them would embrace truth. Still Hazrat Nuh asked them to join the believers, but they replied flatly that they would not sever their relation with 'Waoov, Suwa'a, Baghus, Yaqooq' etc. which were their idols. They challenged him that he bring some punishment from Allah if he was true. Then Hazrat Nuh (alaihis' salam) called Allah in agony

وَإِنِّي كَلِمَادَعْوَتُهُمْ لَتَعْفِرَ لَهُمْ جَعَلُوا أصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَوْا

ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٢١﴾

When I call them to embrace Islam so that they be forgiven, they put fingers into their ears, wrap themselves in their clothes do not give ear to him and remain firm at their disbelief; so now O' Allah, the Vanquisher, get them destroyed and do not lean their lands and territories safe and sound :

This invocation hit the target like an arrow. Allah declared that He would wipe them out by a deluge and carry them to Hell with the help of water; but he and the believers would remain safe in an ark.

When the community faced famine and delivery of issues got abandoned, Hazrat Jibrail instructed to grow tree of 'Saj' and after years the tree became well-grown to be used for making an ark. When the disbelievers saw him making an ark, they started ridiculing him that after claiming himself to be a prophet, he turned a carpenter and the ark was going to be made without any sign of water in that dry forest.

After that Hazrat Jibrail collected all the animals and birds from the entire earth and Hazrat Nuh (Alaihis salam) put a pair of all the animals and bird in the ark and all the companions of Hazrat Nuh (alaihis' Salam) also boarded the ark, totalling eighty two in number. Now the Punishment of Allah appeared and stream of water oozed from an oven. The wife and son, Kanan of Hazrat Nuh (alaihis' salam) did not come to the ark. Kanan argued that he would take shelter on a high mountain but a high wave washed him away. Hazrat Nuh took pity on him and prayed to Allah that he was among his offspring. He got the reply that the relative is one whose deeds are virtuous. This deluge remained continued for forty days and all the disbelievers and



their buildings and gardens got drowned, and the whole world turned into a river and the water got forty yards higher than the mountains and trees. When persons in the Ark grew anxious and embarrassed and feared drowning and devastation, Allah ordered them to recite

بِسْمِ اللَّهِ فَجَرَّهَا وَمُرْسَهَا

Bismillahi majriha wa marsaha

for it would remove their troubles. Allah saved thus and ordered the deluge to stop.

When Hazrat Nuh (A.S.) decided to leave the Ark, he first asked a crow to go out and come back with the information about the situation, but it indulged in eating dead bodies. Hazrat Nuh (A.S.) cursed the crow with life of disgrace and as an eater of dead bodies. After that a pigeon was sent who came back with the olive leaves in its claws and thus Hazrat Nuh was convinced that water had come down the head of trees. Now the pigeon used to go daily for bringing news about the situation. One day it came back with a little mud in its claws, and Hazrat Nuh became extremely happy and prayed for the popularity and grace of pigeons.

According to 'Mufassirin' when Allah declared that He would make the Ark stay at a mountain, all the mountains raised their head in pride but Mount Judi expressed humility and Allah accepted its simplicity and humility. Nuh's Ark stationed at the same mountain.

Hazrat Nuh now populated a village under the Mountain, and it was named 'Saq' Samanen'. When all the eighty two men settled in the village, Allah

destroyed them with an epidemic except Hazrat Nuh (A.S.) his three sons and three tribes. Hain, Saim and Yaft remained alive. Allah revealed that He had destroyed his community on account of their disbelief and vices but He would not do so now. Allah blessed Nuh (A.S.) so much that within a period of forty years, thousands of villages came into being. Hazrat Nuh (A.S.) allotted Syria, Persian Island, Kharasan and Iraq to Sam; Western parts, Abissiniya, Hind and Sinai to Ham and China, Turkistan and saqalal to Yafas.

One day, Jibrail (alahis'salam) and Izrail (A.S.) asked, Hazrat Nuh (alaihis'salam) as to how he found this mortal world, he replied that he found as if he entered from one door and came out from another. When Hazrat Nuh (alaihis'salam) fell ill and died, his sons buried him in 'Baitul-Muqddas' and he was called as Adam the second, Shai-Khul-Anbia (alaihis'salam) etc.

Hazrat Nuh (alaihis'salam) passed his whole life either in preaching or praying. He offered three hundred rakahs of Salat during day and night, and always showed his humility to Allah.

**Note :** It is narrated that men in the Ark found themselves in much trouble due to night-soil in the Ark and Hazrat Nuh put the matter before Allah who ordered him to put his hand on the back of an elephant. As he did so a pig came into being and ate all the filth. Now abundance of mice started trouble with them and as Hazrat Nuh put his hand on the forehead of a tiger, with the order of Lord, a cat came out and finished all the mice. When people again deviated from the right



path with the passage of time, Hazrat Hud was appointed Prophet to show them the right path.

#### **About Hazrat Hud (alaihis'salam)**

Allah sent Hazrat Hud (alaihis'salam) to Ad Community. They were high-statured, heavy and dreadful in shape and form; the highest among them was of 100 yards and shortest among them was that of 60 years. They were perfect Idolators; made houses by cutting mountains though a group became Believer but concealed Faith out of fear of the Disbelievers. When the preaching of Hazrat Hud became too much for them, all the Disbelievers assembled to torture him. The Muslims informed him about the plot of the Disbelievers, who cursed them, which resulted in the stoppage of rains and gardens and cultivation, being dried up. They remained in the grip of famine for seven years and they grew desperate with their lives. Hazrat Hud advised them to be righteous but they did not listen to him, and instead, they according to their old practice, decided to pray in the Haram (the sanctuary of Mecca) for averting the calamities. Now seventy men from the community set out for Haram and became guests of the Amalqa Community who then inhabited Mecca. The group reached Mecca and stayed with Maawiya bin Bakr. He served them with rich food, wine, song and dance programmes and with the result, they forgot their hunger and thirst and got indulged in the pleasures of life. But after sometimes the host was fed up with the quests and he composed a poem and presented it with the help of singing girls. The poem contained the meaning that the guests indulged in pleasures and forgot their people in calamity. The content of the poem awakened

them to their duty towards their community and they condemned each other for their carelessness. They started praying day and night but it produced no result. At last, Murshid bin Ma'ad who was a Muslim within himself and had faith in Hazrat Hud (alaihis'salam) without declaring it, told them that the calamity would not disappear unless they believed Hazrat Hud. But they served their relation with him, taking him to be a Muslim, and did not come to the right path.

In the meantime, three pieces of cloud-white, black and red appeared and a call was sounded that anyone of the three pieces be selected. They pinned their hope with the black one bringing rain. Hazrat Hud left the place with four thousand believers.

Now a boisterous cold wind swept away their men and women and cots and tore them into pieces. They took refuge in their houses, but it did not help them and they were destroyed within seven days. The same wind turned into breeze for Hazrat Hud and his believing companions. Hazrat Hud died at the age of 64.

#### **About Shad'dad**

Most of the scholars have mentioned about Shad'dad after Hazrat Hud (alaihis'salam), though he belonged to the Ads.

They were two brothers 'shadeed' and 'shad'dad' among the Ads. They lived in Syria and ruled the world. They practised polytheism but were famous for justice. Once two persons came to his courts of justice. One of them narrated that he had purchased a piece of land and took possession over it and later on found a treasure buried in the ground. But when he wanted to hand it



over to the seller, he refused to take it because he had already sold the land. But since the purchaser had purchased the land and not the treasure so how could he possess the buried treasure.

They were asked whether they had son and daughter and since they had a son and a daughter each, they were married together and the treasure divided between the two. Thus the matter was divided gracefully.

But all efforts of Hazrat Hud to bring him to the fold of Islam failed, and he died a polytheist. After the death of 'Shadeed' Allah made 'Shad' dad (ruler). When Hazrat Hud (alaihis' salam) put Islam before him, Shad-dad asked the prophet as to what would he gain out of it. Hazrat Hud told that after embracing Islam, he would ever remain in Paradise. Shad'dad replied that he would make a paradise on the earth and pass a life of luxury.

Now keeping this in mind, he ordered collection of gems, jewels and pearls and finding out a suitable place, started construction of the paradise with unimaginable length, breadth and height. Its walls, roof and pillars were made of gold and silver; pearls were put in the canals instead of pebbles and trees were filled with 'musk' which spread sweet smell in the vicinity. After that beautiful women from various countries were assembled in the paradise.

When the information of the completion of the paradise was communicated to Shad'dad, he left for visiting the paradise with a big army and stayed a little away from the spot. Shad'dad saw a deer having feet of silver, horns of gold and eyes of ruby and he got astonished to see it and drove his horse behind it. All of a sudden a

horseman appeared on the scene and told him whether he would find peace by constructing a paradise or he would get eternal pleasure. Shad'dad got shivered and asked as to who he was. He replied that he was Angel of Death. Shad'dad implored to allow him a moment for having a glance at the Paradise, but the Angel declared that it was against the Will of the Lord of lords and with the seizure of soul the paradise disappeared as well.

According to one narration, once Allah asked Izrail that he was seizing soul from the very beginning of life on earth, but whether he ever felt pity on anybody; the angel replied that he took pity on all but His order was on the top of all. When asked as to whom he took pity most, Izrail narrated that once he broke into piece an ark and it got drowned and inmates of the ark lost their lives but a pregnant woman was saved on a plank and delivered a child and showed deepest love for it, But the Order came that the mother-soul should be seized and the new-born be laid down beside her. It was the moment when tears rolled down his eyes and he thought the new-born would either die or be eaten away by some wild animal. Another case is that of Shad'dad who could not even have a look of his Paradise which he brought into being after years of labour and desire.

Allah revealed that Shad'dad was the same person who was saved on the plank and on whom he (Izrail) took pity as a new-born, and for whom He ordered the Sun and the wind not to trouble him with heat and cold and flowed canals of milk and honey from his thumbs. He not only saved him but also gave him Kingdom of the globe, pomp and power and he returned Him with thanklessness and ingratitude and claimed divine power in him.



**About Hazrat Sualeh (alaihis'salam)**

About Hazrat Sualeh (alaihis'salam) Allah has observed in the Holy Quran.

'Sent their brother Sualeh towards the 'Thamous'. This Community was very rich with goats and camels. They reconstructed dilapidated houses of the Ads and deviated from the right path on account of abundant riches and offspring. Constant preaching of Hazrat Sualeh (alaihis'salam) fell flat on them. Anyhow they together put it to Hazrat Sualeh (alaihis'salam) that if a she-camel with ten months of pregnancy come out of a particular stone and after that her young one of the same body and stature should be delivered by her, only then they would believe in Allah.

Hazrat Sualeh (alaihis'salam) prayed for a she-camel to come out of the stone. Hazrat Jibrail descended with a message from Allah that a she-camel has already been created inside the stone in the beginning of the world, and the time had come for her birth, and he should agree with the disbelievers in their demand and see the power of Allah. All of a sudden a sound came out of the stone and after sometimes, a young one of the same stature and body was delivered by her.

Janda'a bin Umar embraced Islam just at a glance of the miracle and other men of wealth found themselves attracted towards Faith but the old disbelievers and Servants of Idol-temple uttered that it was a piece of spell and not of prophethood.

Hazrat Sualeh made it clear to them that their lives lay with the she-camel. Now it was decided that one day

the whole quantity of water was drunk by the she-camel and the next day it was given to other animals.

Most of the people were happy with the situation but several people became sad. When the she-camel went to the well she drank whole of the water but at the same time she filled utensils of the whole community with milk.

The she-camel had a dreadful long figure just according to the miracle of Hazrat 'Sualeh'. According to Imam Kasai, length of its body was about one hundred yards and its legs were one hundred and fifty yards in height. When the she-camel went to jungle for grazing, other cattle fled to the villages out of fear and when she appeared in the village, cattle rushed towards the forest. Now people decided to kill the she-camel. Allah revealed to Hazrat Sualeh (alaihis'salam) to tell to the people that they keep themselves away from the animal otherwise they would be ruined.

An old woman of the Community was famous for her riches, goats and camels and for beautiful daughters, and there was another wealthy but disbelieving women whose husband was a Muslim. Both the women conspired with the wealthy people of the community to kill the animal. The old woman called Qedar bin Salif and Masda'a bin Mahdaj and instead of giving money, she promised to give her daughter in marriage to Qedar. They lay in wait for the animal by the way side. As the she-camel appeared first Misda'a injured her with his arrow and then Qedar, the cursed wounded her feet and all the seven men together put her to death and paved the way for the destruction of the entire community. The young one of the she-camel fled to the mountain.



Hazrat Sualeh became sad and told them that even if they brought the young one of the assassinated she-camel anyhow, they might be saved from the wrath of Allah, otherwise all of them would perish within three days. Allah has mentioned :

تَسْعَوْنِي دَارَكُمْ ثَلَاثَةَ أَيَّامٍ

But the young one disappeared. They were told that as a sign of Punishment, their faces would become yellow on the first day, red on the second day and black on the third and on the fourth day all of them would be completely ruined. Now instead of coming to the right path, they hatched a plot to kill Hazrat Sualeh (alaihis'salam) and lay in ambush for him. But an army of angels hit them with stone. In the next morning their face turned saffron-coloured but they still wanted to kill Hazrat Sualeh (alaihis'salam). Hazrat Sualeh took shelter in the house of Aqeel bin Naofil, and their faces turned yellow and the next morning their faces turned red like blood and on the third day their faces turned black. All men and women started crying.

Hazrat Sualeh (alaihis'salam) took the Muslim with him in the night and arrived at Palestine. On Sunday morning the 'Thamud' collected shrouds and mummification and lost hope of living any more. At about noon a dreadful sound entered their ears and their hearts were broken into pieces.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيًّا ۝

fa'akhazatohomus-Saihato fa'asbahoo fi darehim jathe-min.

Neither the weak remained safe nor the strong ones. After sometimes, Hazrat Sualeh (alaihis'salam) returned to his native land and wept bitterly at the devastation of his country and disobedience of the community. Later on, he shifted to Mecca and left this mortal world of sorrows and sufferings.

#### About Hazrat Ibrahim (alaihis'salam)

His father was Azer. It was the period of a great disbeliever-king named Namrod. He was just and generous. After sometime the Satan misled him and spoilt his mind with sinful thoughts and he claimed to be God. He sent idols of his image to all the shrines and ordered his people to lay in prostration before him.

Once the astrologers of his court looking on the stars, said to Namrod that the same year a male-child was going to be born who would ruin his country and religion both. Namrod got perturbed and ordered to kill every male-child born that year.

When the mother of Hazrat Ibrahim found in her sign of pregnancy, she left her house for jungle and there the child was born. She wrapped the child in a piece of cloth and put it into a cave away from the common thoroughfare. Then she came back home but again went to see it and wondered that the child was sucking milk from one thumb and honey from the other, and was quite safe and sound by the grace of Allah. She embraced her child and made it suck her and it now became a regular feature for her.

Hazrat Ibn Abbas (raziiallaho anho) narrates that Hazrat Ibrahim grew in a day as much as other children grew in one week, and he developed in one week so much



as other children did in one month, and his growth in one month was equal to those of others in one year. Thus the sucking period came to an end. Once Hazrat Ibrahim (alaihis'salam) asked his mother about the world around him and requested her to tell whether there was any other world away from that dark cave. His mother narrated the whole story of his birth and shelter in the cave and informed him that the earth and heaven are vast and high.

When Hazrat Ibrahim came out of the cave and saw venus, moon and sun and found them disappearing from the scene, he was convinced that those objects could not be his Lord, and at last :

Laa-o-hibbul aafeleen.

لَا أَحْبُّ إِلَيَّ

came to his lips.

Then the mother of Hazrat Ibrahim brought him home and narrated everything to his father. Azar's happiness knew no bounds. But when he started preaching against Idol-worshipping and cursed its worshippers, Namrod called him. Hazrat Ibrahim went to him without any fear and did not lay in prostration. Namrod fell in wrath and asked as to why he did not prostrate before him, he replied that he could not lay in prostration before any body except Allah. Namrod asked as to who was his God and what did he eat? He replied that his Allah is Creator of all and only He puts to death and brings back to life. Namrod said that he also gave life and death and he was also powerful. In the meantime he called two prisoners of death, released one and put another to death and said that he also could give life

and death. Hazrat Ibrahim said that his Lord makes the sun appear in the East, and if he was true he should make it rise in the West.

This argument left people struck-dumb and most of the people embraced Islam.

Once Hazrat Ibrahim asked his father as to who were they whom did he worship? Azer replied that they were his gods. Hazrat Ibrahim said why should he worship those who could neither hear nor see nor give any benefit to them. Azer, being silenced, told that if he (Ibrahim) condemned their idols, he would be stoned and severely punished.

It was a practice with them that on Id days they would go to Idgah in fine dresses after placing good food before their idols and thought that it was enough for the blessings of the whole year. Now when Id-gah arrived, they asked Hazrat Ibrahim to accompany them but Hazrat Ibrahim having looked upon the stars said that he was ill and therefore could not go with them and said in whisper

تَاللّٰهِ لَا كَيْدَنَ أَصْنَا مَكُّو بَعْدَ أَنْ تُولُوْا مَدْبِرِينَ ۝

t'alallaha lakidanna asna makum bada antowallo modabbirin.

"By Allah he would decieve their idols and put them to utter disgrace."

When people vacated the idol temple, Hazrat Ibrahim went to the idols and asked why did they not eat anything from such good foods ? As every idol remained silent,



the friend of Allah, the Merciful, took axe in his hands and started breaking head of one, hand of another and ear of the third one, and hanged the axe round the neck of the biggest among the idols leaving it intact, and left the temple soon. When people returned from Id-gah, some entered the temple, they found their idols broken from here and there and they were lying on their bellies in disgrace. Everybody thought that such an act must have been performed by Ibrahim who openly condemned their idols. They together complained to Namrod against Ibrahim that he brought about disgrace to their temple. Namrod fell in wrath and having called Ibrahim before him, asked as to who had done so with their gods. Hazrat Ibrahim told that such an act would have done by the biggest among them who would narrate the whole story. They felt ashamed but still they argued that everybody knew the idols never spok. At this Hazrat Ibrahim said what was the need of worshipping such gods who could not speak even. This argument made many of them embrace Islam.

Namrod ordered for the arrest of Ibrahim and put him to great trouble. All the wretched disbelievers said that Ibrahim be put into fire. Now a house measuring one hundred sixty yards was constructed at the foot of mountain and wood pieces were collected from different countries. The flames of fire leapt so high that even the bird could not fly over them. None could go near the burning fire. Now they got perturbed to think as to how Ibrahim would be thrown into the fire. The Satan instructed them to make a catapult and two to three supports be pitched in the mountain and Ibrahim be thrown into fire after being swung into motion. When Ibrahim

was seated on catapult in chain, angels in the heaven and earth cried in pain and entreated Allah to allow them to get Ibrahim rid of the trouble he had been put in. Allah observed that the angels were free to do so if Ibrahim wanted so. Two angels belonging to the affairs of wind and rain came to Ibrahim and requested that if he wished wind and rain might be released in full force to extinguish the fire in a moment. But he did not accede to their request and they returned sad. After that Hazrat Jibrail went to him and asked if he needed any help, and he could burn the disbelieving in the same fire and save him outright. Hazrat Ibrahim turned down his request saying that Allah was looking into what was going on.

When Allah found him firm in his resolution, He said:

يٰۤاِبْرٰهِيْمُ ۙ

Ya naru kuni barduon wa Salaman ala Ibrahim ?

Hazrat Ibn Abbas (raziiallaho anho) is reported to have said "Had the word 'Salam' (peace and security) not been uttered by Allah, Hazrat Ibrahim would have found himself in a state of uneasiness."

The angels caught the shoulder of Hazrat Ibrahim and seated him on the ground and 'Paradise Janitors brought for him garment from the Heaven and in a circle of twenty yards grew a beautiful garden of beautiful flowers suddenly and a sweet spring flown. Hazrat Israfil was instructed to provide him with tasteful food morning and evening. When seven days passed people of Namrod thought that the fire would have become extinguished.



Namrod used to see all this from the top of his palace and was quite afraid of the situation when Ibrahim would come back safely and bring calamities to him and to his country. But his courtiers used to console him saying that even a piece of stone would have melted away in that fire, what to speak of a man.

But Namrod saw very closely from his palace that a garden had grown around Ibrahim with sweat spring flowing gently. Namrod got astonished at the comfort and luxury around Hazrat Ibrahim (alaihis'salam) and asked as to who arranged such lovely luxurious things around by saving him from the flames. Hazrat Ibrahim replied that it was the least of divine power that saved him and that Lord is the greatest. Now Hazrat Ibrahim (alaihis'salam) came out of the mountain of ashes and started preaching again. Namrod found some soft corner in his heart and asked for a respite of a few days for pondering over the matter. Haroon, his minister, advised him against accepting Faith and told him how could he accept being a servant after reigning as god. Now when Hazrat Ibrahim (alaihis'salam) invited him to accept Faith, he showed his inability to do so, but he was ready to give sacrifice in the way of Lord.

Hazrat Ibrahim refused to accept the condition and said that sacrifice without Faith is not acceptable to Allah. And although Namrod sacrificed four thousand cows and many goats and camels in a vast field, the devellish advice of his minister, Haroon, kept him deprived of the wealth of Islam and led him to Eternal Hell.

#### **About death and destruction of Namrod**

When Hazrat Ibrahim (alaihis-salam) asked

Namrod to shun the evils and follow the good because Allah conferred on him the Kingdom so powerful and his miracle bore witness to the True Religion, still he did not refrain from Disbelief, Namrod claimed that there was no god on Earth than he. He also declared that he was ready to fight an army sent by the king heaven.

After the prayer of Hazrat Ibrahim (alaihis'salam) Hazrat Jibrail came to him and told him to ask Namrod to assemble his army in a vast fight with the army sent from heaven. Namrod assembled lakhs of soldiers within three days against Ibrahim who was alone. They ridiculed Ibrahim for his being alone against such a big and powerful army. But all of a sudden swarms of mosquitoes covered the sun and the sky became cloudy. Namrod ordered to frighten the heavenly army by beating drums. But when the buzzing sound of the mosquitoes entered the ears of his army men, they lost their consciousness. Lakhs of mosquitoes clung to the body of every soldier and left in him neither a piece of flesh nor a drop of blood. Thousands of army men with their forces tasted death. Namrod fled away from the battlefield and took refuge among the women of his palace. At last a lame mosquito came flying to him and rushed into his nose enroute to brain. Namrod turned restless, lost his sleep and felt a little peace when his head was beaten and thrashed. In short, Namrod was overtaken by the punishment of Allah and died after forty days due to headache.

After that Hazrat Ibrahim migrated to Syria by revelation of Allah, but he hated the disobedience of the people there and left for Egypt. But the ruler of Egypt was attracted towards exquisite beauty of Hazrat Sarah



and asked Hazrat Ibrahim (alaihis'salam) about her relation with him and that he wanted to keep her with him. Hazrat Ibrahim declared her to be his sister (that is by religion) and thus he was saved from his oppression. But his evil-eyes cast on Hazrat Sarah (radiallaho anha) turned him mad after her but her prayer made his hands benumbed and he became restless with pain. The king asked her as to what spell she cast on him. She replied that Allah made him so on account of his evil design. That condemned fellow requested that if he recovered by her prayer, he would not lay his hands upon her. Hazrat Sarah entreated Allah for his recovery, but after being cured, he again tried to carry out his plan but again his hands got paralysed and this happened to him thrice, and he escaped the trouble only after refraining sincerely from his attempt and offered a slave-girl, Hajra to serve her. When Hazrat Sarah wanted to narrate the incident, Hazrat Ibrahim told that Allah had made everything visible to him who is Graceful and Protector of honour.

#### **About the birth of Hazrat Ismail (alaihis'salam)**

When Allah bestowed on Hazrat Ibrahim (alaihis'salam) goats, means of cultivation, reward of all kinds, he entreated Allah for a male child. When Hazrat Sarah found Hazrat Ibrahim restless for an issue, she permitted him to establish sexual relation with Hajra. Hazrat Hajra became pregnant and gave birth to a male child after nine months and Hazrat Ibrahim said:

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ

Al-hamdo-lil-lahil-lazi wa habli alal kibare Ismail.  
and thanked Allah for his blessings.

When Hazrat Ibrahim expressed boundless affection for Ismail, Hazrat Sarah felt sad and asked Hazrat Ibrahim to leave Ismail and his mother in some lonely place. Hazrat Ibrahim became tearful and carried them towards Mecca. Hazrat Jibrail came down and asked Hazrat Ibrahim to leave his wife and son in a lonely house and go back home. Hazrat Hajra started weeping bitterly in that vast and lonely forest in such a hot weather. When Hazrat Hajra became embarrassed, Hazrat Ibrahim consoled her by saying that he was leaving her under the guidance of Allah. Hazrat Hajra uttered

حَسْبِيَ اللَّهُ وَتَوَكَّلْتُ عَلَى اللَّهِ

Hasbiyal-laho wa tawakkalto alal-lahi  
and Hazrat Ibrahim left for Syria with a heavy heart with this invocation on lips

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

When the provision ran short, Hazrat Hajra found death before her. Now the child felt thirsty and became restless. Hazrat Hajra started running from the Mount Safa to Mount Marwah in search of water but found no sign of water at all. She ran from one mountain to another for seven times. Ismail started dashing his head against the ground out of extreme thirst. Allah, the Most Merciful, flowed a spring from the ground under the feet, and Hazrat Hajra, having seen the spring thanked Allah. A voice came from the invisible that she and her dear son was saved from that spring and kept them safe from evil-eyes till the Day of Judgement; and the son and his father Ibrahim the friend of Allah, would construct the



House of Allah, making it a centre of Hajj and circumambulation. and this filled Hazrat Hajra with boundless joy.

**About the arrival of Jirham Tribe and upbringing of Hazrat Ismail (alaihis'salam)**

Jirham tribe lived in Yemen and traded in Syria enroute to Mecca. By chance, the caravan of this tribe stayed in that field of Mecca and found to their wonder that birds were flying around the area, and chirping out of joy for water. An Arabian Nomad came to the spot and saw that a crystal clean spring was flowing and a chaste woman and lovely child were sitting beside it. When the Arabian Nomad brought them such a piece of good news, the chief of the tribe came to the revered woman and asked permission for settling there. She replied that if her trusteeship over the spring was acceptable to them. They could bring their kiths and kins there.

The tribe returned to them with their relatives and cattle and lived under the patronage of Hazrat Hajra, constructed their house and took responsibility of the nourishment of Hazrat Ismail. Hazrat Jibrail informed Hazrat Ibrahim about it. Now Hazrat Ibrahim would come on a lightning horse once in a year and returned after seeking welfare of his wife and son. When Hazrat Ismail attained the age of 15, Hazrat Hajra left this mortal world for an eternal one and she was buried near Black Stone. Hazrat Ismail felt very sad and wanted to leave the land but the chief of Jirham tribe consoled him and gave the hand of a girl from a noble family for marriage. Hazrat Ismail was much inclined to hunting. Once Hazrat Ibrahim came to Mecca and shed tears on the death of Hazrat Hajra and asked the wife of Hazrat

Ismail to convey his salam to him and also that his threshold was not suitable and not upto his liking. Having said so he went away. When Hazrat Ismail came back, She narrated the whole story and her argument with him and his saying that the threshold was rude and unmannerly. Hazrat Ismail told her that the stranger was his affectionate father and unsuitable threshold meant that I should divorce you.

Later on Hazrat Ismail divorced his first wife and married a lovely woman. When Ibrahim (alaihis'salam) came again, the newly married woman met him with manners and humility and said that though her husband was out for hunting she in the form of a slave-girl, was present to serve him, and served him with the bread available with her. Hazrat ate bread mounting on that very lightning horse he came on. She also offered to wash his head if so desired and he agreed. At the time of departure he told her to tell Ismail that the threshold was quite suitable and he (Ibrahim) liked him very much. On return she told every thing to Ismail. He revealed that he (stranger) was none else but his own father, and that he liked the threshold i.e. her as his (Ismail's) wife.

**About birth of Hazrat Ishaq (alaihis'salam)**

When the Creator of Souls bestowed Ismail on Hajra, Sara also desired for a son. One day Hazrat Jibrail and a few other angels came to Hazrat Ibrahim in the form of men. Hazrat Ibrahim brought fried calf to them but they did not even touch it. It was a practice those days that those who wanted to harm anybody, did not eat in his house. When the angels found Ibrahim sad they disclosed their identity and said that they were angels and had brought punishment of Allah for the Luts



and asked Hazrat Ibrahim (alaihis'salam) about her relation with him and that he wanted to keep her with him. Hazrat Ibrahim declared her to be his sister (that is by religion) and thus he was saved from his oppression. But his evil-eyes cast on Hazrat Sarah (radiallaho anha) turned him mad after her but her prayer made his hands benumbed and he became restless with pain. The king asked her as to what spell she cast on him. She replied that Allah made him so on account of his evil design. That condemned fellow requested that if he recovered by her prayer, he would not lay his hands upon her. Hazrat Sarah entreated Allah for his recovery, but after being cured, he again tried to carry out his plan but again his hands got paralysed and this happened to him thrice, and he escaped the trouble only after refraining sincerely from his attempt and offered a slave-girl, Hajra to serve her. When Hazrat Sarah wanted to narrate the incident, Hazrat Ibrahim told that Allah had made everything visible to him who is Graceful and Protector of honour.

#### **About the birth of Hazrat Ismail (alaihis'salam)**

When Allah bestowed on Hazrat Ibrahim (alaihis'salam) goats, means of cultivation, reward of all kinds, he entreated Allah for a male child. When Hazrat Sarah found Hazrat Ibrahim restless for an issue, she permitted him to establish sexual relation with Hajra. Hazrat Hajra became pregnant and gave birth to a male child after nine months and Hazrat Ibrahim said :

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ

Al-hamdo-lil-lahil-lazi wa habli alal kibare Ismail.  
and thanked Allah for his blessings.

When Hazrat Ibrahim expressed boundless affection for Ismail, Hazrat Sarah felt sad and asked Hazrat Ibrahim to leave Ismail and his mother in some lonely forest. Hazrat Ibrahim became tearful and carried them towards Mecca. Hazrat Jibrail came down and asked Hazrat Ibrahim to leave his wife and son in a lonely house and go back home. Hazrat Hajra started weeping bitterly in that vast and lonely forest in such a hot weather. When Hazrat Hajra became embarrassed, Hazrat Ibrahim consoled her by saying that he was leaving her under the guidance of Allah. Hazrat Hajra uttered

حَسْبِيَ اللَّهُ وَتَوَكَّلْتُ عَلَى اللَّهِ

Hasbiyal-laho wa tawakkalto alal-lahi  
and Hazrat Ibrahim left for Syria with a heavy heart with this invocation on lips

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

When the provision ran short, Hazrat Hajra found death before her. Now the child felt thirsty and became restless. Hazrat Hajra started running from the Mount Safa to Mount Marwah in search of water but found no sign of water at all. She ran from one mountain to another for seven times. Ismail started dashing his head against the ground out of extreme thirst. Allah, the Most Merciful, flowed a spring from the ground under the feet, and Hazrat Hajra, having seen the spring thanked Allah. A voice came from the invisible that she and her dear son was saved from that spring and kept them safe from evil-eyes till the Day of Judgement; and the son and his father Ibrahim the friend of Allah, would construct the



House of Allah, making it a centre of Hajj and circumambulation. and this filled Hazrat Hajra with boundless joy.

**About the arrival of Jirham Tribe and upbringing of Hazrat Ismail (alaihis'salam)**

Jirham tribe lived in Yemen and traded in Syria enroute to Mecca. By chance, the caravan of this tribe stayed in that field of Mecca and found to their wonder that birds were flying around the area, and chirping out of joy for water. An Arabian Nomad came to the spot and saw that a crystal clean spring was flowing and a chaste woman and lovely child were sitting beside it. When the Arabian Nomad brought them such a piece of good news, the chief of the tribe came to the revered woman and asked permission for settling there. She replied that if her trusteeship over the spring was acceptable to them. They could bring their kiths and kins there.

The tribe returned to them with their relatives and cattle and lived under the patronage of Hazrat Hajra, constructed their house and took responsibility of the nourishment of Hazrat Ismail. Hazrat Jibrail informed Hazrat Ibrahim about it. Now Hazrat Ibrahim would come on a lightning horse once in a year and returned after seeking welfare of his wife and son. When Hazrat Ismail attained the age of 15, Hazrat Hajra left this mortal world for an eternal one and she was buried near Black Stone. Hazrat Ismail felt very sad and wanted to leave the land but the chief of Jirham tribe consoled him and gave the hand of a girl from a noble family for marriage. Hazrat Ismail was much inclined to hunting. Once Hazrat Ibrahim came to Mecca and shed tears on the death of Hazrat Hajra and asked the wife of Hazrat

Ismail to convey his salam to him and also that his threshold was not suitable and not upto his liking. Having said so he went away. When Hazrat Ismail came back, She narrated the whole story and her argument with him and his saying that the threshold was rude and unmannerly. Hazrat Ismail told her that the stranger was his affectionate father and unsuitable threshold meant that I should divorce you.

Later on Hazrat Ismail divorced his first wife and married a lovely woman. When Ibrahim (alaihis'salam) came again, the newly married woman met him with manners and humility and said that though her husband was out for hunting she in the form of a slave-girl, was present to serve him, and served him with the bread available with her. Hazrat ate bread mounting on that very lightning horse he came on. She also offered to wash his head if so desired and he agreed. At the time of departure he told her to tell Ismail that the threshold was quite suitable and he (Ibrahim) liked him very much. On return she told every thing to Ismail. He revealed that he (stranger) was none else but his own father, and that he liked the threshold i.e. her as his (Ismail's) wife.

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and they also had good news regarding the birth of his son Ishaq. Hazrat Sara expressed wonder over the matter and said how could it be possible for a barren woman and old man to have children. The angels replied that the Almighty Allah, who could give a baby without father and mother could also do so. After seven days, Hazrat Sara became pregnant and gave birth to Ishaq after nine months. The age of Ibrahim at the birth of Ishaq was 100 and that of Sara was 99. Hazrat Ibrahim became happy and uttered:

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ

Al-hamdo lil-lahil-lazi wa habli alal kibare Ismaila wa Ishaqa.

'Thou art Almighty and thy Power is the Highest.

#### About the Sacrifice of Hazrat Ismail (alaihis'salam)

One night the Friend of Allah dreamt that Allah demanded sacrifice from him. He sacrificed one hundred camels in the morning following the night. He saw the same dream the next night and sacrificed another one hundred camels the next morning. But when he saw the same dream once again, he entreated Allah to disclose as to what He liked to be sacrificed.

He got the reply that he should sacrifice the most beloved thing i.e. offer thy son in sacrifice. Then he informed his son about the wishes of Allah. The son got ready at once to be offered in sacrifice to Allah and he would be found among the patients. At last the son was made to lay down and as the knife was put on his throat, a ram brought by Jibrail from Heaven was slaughtered

on the spot. It has therefore been said by the Holy Prophet (Sallallahu alaihi wa Sallam) that the sacrifice is the Sunnat (made) of Hazrat Ibrahim.

#### About the construction of Baitul-lah Sharif (The Holy Ka'aba)

Hazrat Jibrail (alaihis'salam) came to Hazrat Ibrahim (alaihis'salam) with the message from Allah that father and son should make the building of Ka'aba. Hazrat Ibrahim left Syria for Mecca and by the instruction of Hazrat Jibrail, he and his son Hazrat Ismail laid the foundation of the Building. Hazrat Ismail (AS) fetched stones and Hazrat Ibrahim (AS) raised the walls. While raising walls, Hazrat Ibrahim was standing on a stone and this would be called 'Muqam-e-Mahmud' (name of a place in precincts of the Holy Ka'aba where lies the stone on which Hazrat Ibrahim rests his feet while building the sanctuary) and that stone has been declared as Respectable till the Day of Judgement

وَاتَّخِذْ مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

wat-takhezo mim, maqame Ibrahim musaalli

When the construction work was over, he prayed to Allah

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Rabbana Taqabbal minna innaka Antas Sami-ul-Aleem.

'Accept my prayer O' Allah, the Merciful, Thou art Wise and Discerning, the Hearer, the Knower'. After that Jibrail (alaihis-salam) taught modes of Haj, 'Arafat' and



'Tawaf' which Hazrat Ibrahim (alaihis'salam) and Hazrat Ismail (alaihis'salam) translated into action.

While taking leave Hazrat Ibrahim (alaihis'salam) appointed Hazrat Ismail (alaihis'salam) trustee and prayed to Allah with humility that he left his progeny in the wild forest and hence provide all facilities for him. Now Allah turned hearts of Believers towards it (Ka'aba) that every year lakhs of people come to it. Next year Hazrat Ibrahim came with Hazrat Sara for its circumambulation. Hazrat Ismail served them well. Hazrat Sara became very happy and left for Syria with Hazrat Ibrahim (alaihis'salam).

Hazrat Ishaque also used to come here every year for circumambulating Ka'aba and meeting Hazrat Ismail (alaihis'salam).

When Hazrat Ibrahim (alaihis'salam) became old and weak Hazrat Izrail came to him for seizing his soul. Hazrat Ibrahim told the Angel of death to ask Allah whether a friend takes life of another one; Allah told the Angel to tell his Friend, whether a friend has ever refused to meet his friend. Hearing this, Hazrat Ibrahim asked the Angel to carry out the order.

#### **About Slaughtering of Cocks and their coming back to life**

It is mentioned in the Holy Quran and popular among the writer of Quranic exegesis that once Hazrat Ibrahim put it before Allah as to how He brings back the deceased to life. Allah asked whether he did not believe. He said he believed it perfectly but wanted peace of heart.

Allah, the Almighty asked him to bring four cocks

of different kinds and mix their limbs together after cutting them into pieces and put one part of the minced limbs on one mountain and then call them; they would run separately as four different cocks from all the four mountains. Hazrat Ibrahim did accordingly and the result was the same as told before.

Hazrat Ibrahim (alaihis'salam) lived for one hundred fifty five years.

#### **About Hazrat Lut (alaihis'salam)**

Most of the historians have mentioned about Hazrat Lut in between the incidents of Hazrat Ibrahim (alaihis'salam). But here it is written later because mixing up the two is not desirable. According to writers of Qur'anic exegesis, Syria consisted of five cities and each of them had about one lakh soldiers and their country was well-populated and wealthy. Besides idol-worshipping they indulged in sodomy. This shameful act was started by the Satan. It is said that the satan would come to a garden in the guise of a beautiful boy and fled away after having destroyed flowers and fruits of the garden. Now one day the satan told the owner if he wanted to keep his garden safe, he should indulge in the act of sodomy with him. The owner agreed with pleasure. The satan repeated this shameful act in the other gardens also and then it became popular with the masses.

Allah appointed Hazrat Lut for them but his preaching could not bring about any change in them and they uttered:

فَاْتَيْنَا بِمَاعِدُنَا اِنْ كُنْتُمْ مِنَ الصّٰدِقِيْنَ ۝

'If you are true, bring punishment to me and we do not believe your Prophethood.



Hazrat Lut played host like his uncle Ibrahim (alaihis'salam) but the disbelievers vexed his guests so much that his guest stopped to come to him. Finding no alternative, Hazrat Lut prayed to Allah to get them ruined. By the order of Allah, Hazrat Jibrail came to him in the form of a beautiful boy with an army of angels. Hazrat Lut became embarrassed to see these young guests and made late in serving them and told them that he was much ashamed at the condition of his community as a whole. When he felt that the guests by sign, then he hid them in his house in the evening and asked his wife to prepare some food for serving them without informing the neighbours. But the disbelieving wife informed everybody about the beautiful young guests of Hazrat Lut. The neighbours surrounded his house. Hazrat Lut told the neighbours with all his humility not to think of any shameful act with his guests and instead of that they could marry his daughters. But they refused the hands of his daughters and insisted on his young guests.

When Jibrail (alaihis'salam) found Hazrat Lut (alaihis'salam) quite restless, he whispered in his ear not to fear because they were angels. Hazrat Lut expressed joy over that piece of good news. Now Hazrat Jibrail came out and wings struck their eyes through his wings so that all the shameless neighbours lost their eye-sight and ran blind towards their houses.

Now Hazrat Lut became ready to leave the place and the Believers followed him obediently. Jibrail asked them not to look behind and leave the country very soon. Hazrat Lut and the Believers did accordingly but people of his tribe were looking behind again and again. All

of a sudden a big and heavy stone fell upon their head from sky and all of them lost their lives. After that Hazrat Jibrail pierced his wing down to the seventh layer of earth and raised that piece of earth upto the sky and then made it fall upside down, and other angels made showers of stone over them and they all were ruined in no time. After that Hazrat Lut (alaihis'salam) died there after seven years.

### About Hazrat Ismail's birth in Syria

He was born in Syria and suffered separation from father just at his childhood, was nourished at Mecca and enhanced his respect and status. When Jerham tribe took permissions from Hazrat Hajra to inhabit there and offered seven goats to her, the goats were multiplied in number very soon. Now after the construction of Ka'aba and departure of Hazrat Ibrahim (A. S.) he (Ismail A. S.) got wealth and Prophethood both. Allah has observed:

إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

In'nahoo Kana Sadiqal wade wa kana Rasoolan-nabia.

After the death of Hazrat Ibrahim (alaihis'salam) he left for Syria and stayed there for a few days and started preaching among the Disbelievers. When he found effects of old age on his body, he appointed his son as his successor, and after a short period he left for the Eternal Paradise. His progeny got multiplied and most of them came out of Mecca and settled in other Arab territories. They used to take a piece of stone from Haram (the sanctuary of Mecca) and having placed in his house, he used to circumambulate round the same



and sought purity of heart. Gradually their ignorance made them to place any clean stone at their houses to pray and circumambulate and thus idol-worshipping started among them. Though they used to arrive at Mecca for offering Haj and this practice continued upto the time of the Holy Prophet (Sal'am) but idolatry spoilt them.

### About Hazrat Yaqub & Hazrat Yusuf (alaihis'salam)

The story of Hazrat Yusuf is wonderful as well as interesting. Allah has also observed it to be the best of all stories. Moreover, scholar—both ancient and modern, have mentioned about 'Yusuf, the Truthful' whose father was Yaqub, grand-father Ishaq and great grand-father Ibrahim; about whom our Holy Prophet has said to be 'Bountiful' the son of Bountiful and grand-son of the Bountiful.'

كَرِيمٌ بِّنَ الْكَرِيمِ بِّنَ الْكَرِيمِ

He was so handsome from inside and outside that eyes could not remain focussed at him. According to reliable narrations, Allah divided 'Beauty' in the parts out of which he offered nine parts to Yusuf and one part was divided among all others.

Once Yusuf was lying asleep in the lap of Hazrat Yaqub and when awakened his face was shining like Sun. Hazrat Yaqub enquired as to what happened with him. He narrated that he had seen a wonderful dream that he was on a mountain and there were flowing water, orchards and a lot of flowers around him, and all of a sudden, eleven stars, the Sun and the moon came down from sky and bowed before him. Yaqub thought the high mountain meant lofty fortune and sweet spring and orchards

meant graces of many kinds, the Sun, the moon and eleven stars meant obedience to father, mother and eleven brothers to him. Hazrat Yaqub asked Yusuf not to disclose the dream to his brothers because it might create envy resulting in some trouble inflicted upon him. After some time they came to know about the plight of Hazrat Yusuf and came to the wisest person among them named Haif and complained that the son of Faeel narrates false dreams to his father and attracts his heart towards himself. Roil said that such a face could not tell a lie and it was not impossible that his star of fortune rose high. When they found their father growing in affection for Yusuf, they hatched a plot to kill him. They requested Yaqub to let Yusuf go with them for recreation. Hazrat Yaqub expressed doubt about his safety, lest an wolf ate him away. They convinced him that even a lion came, it would flee for fear of eleven brothers. But Yaqub refused permission. Now the Satan appeared and told them that at the arrival of spring season they should go to their father with Yusuf requesting for enjoying beauties of nature outside home. Yusuf sought permission with tears in eyes and Yaqub permitted him to go with his brothers. Yaqub embraced Yusuf at the time of departure and as Yusuf advanced a few steps, he fell down fainted. After regaining consciousness, he embraced Yusuf again and cried that he smelt separation from Yusuf. Now as Yusuf became out of sight for Yaqub, his brothers started oppression, led them beating in hunger and thirst. When Yusuf heard about the assassination he apologised Allah for his safety. Yahuda did not agree with the assassination of Yusuf because he was innocent. At last it was decided that Yusuf be dropped into a well; all others agreed with the plan.



They found out a well at a few 'farsang' from Kanan, which belonged to the period of Sam bin Nuh—four hundred yards deep, having alkaline water. When Yusuf was brought to the well he apologised them with reference to their being elderly and to his being younger. But they showed no mercy, and having stripped him off, threw him into the dark well. Before he reached bottom of the well, Hazrat Jibrail raised him and put his feet on a white stone raising its head above water; poisonous creatures called each other not to move an inch from its place because an innocent like Yusuf was staying there. While Yusuf was loosing hope, Hazrat Jibrail came down again and made him wear the same shirt Hazrat Ibrahim had worn during his presence in the burning fire of Namrod, and gave him the happy news of his sitting on throne.

It is narrated that the brothers slaughtered a goat in the way and having dipped the shirt of Yusuf in the blood of the goat, left for home in the evening.

Hazrat Yaqub sent his slave-girl 'Safra' out to call Yusuf loudly, but only the brothers of Yusuf ran at the call crying and narrating the concocted stories of Yusuf's sufferings. Hazrat Yaqub felt unconscious and remained so till the next morning. When Yaqub enquired about Yusuf they said that they had left YUSUF to look after their belongings but a wild wolf ate him away. Hazrat Yaqub saw the blood-stained shirt of Yusuf and wanted to see the wolf. They went back to the forest and caught an wolf and brought it with blooded-mouth. Hazrat Yaqub asked the wolf whether it had eaten his dear-son. The wolf first said its salam and then clarified that flesh of prophets is prohibited to them. Then Hazrat Yaqub

accused his son of the murder of Yusuf and went to the Jungle calling Yusuf everywhere. At last Hazrat Jibrail consoled him and said that impatience is not the way of the Prophet. Hazrat Yaqub uttered:

فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

'Fasabrun Jamilun wal-lahul-mustano ala ma-tasefun'

Hazrat Yusuf remained in the well for three days and nights. By chance, a caravan of merchants going from Madyan to Egypt passed that way to make a halt at the well. The next morning the chief sent two slaves named Bashir and Bushra to fetch water from the well, Hazrat Jibrail asked Yusuf to sit in the bucket and helped Bashir in pulling the bucket out of the well. When Bashir saw Yusuf in the bucket, he jumped with joy. When informed by a detective, the brother of Yusuf came to the well and claimed for Yusuf showing him to be their run-away slave. The merchant turned down their claim by saying that a boy so gentle and cultured could not be a slave. At last the brothers of Yusuf agreed to sell him and the bargain was settled on the condition that the slave was not to be set free upto Egypt. The merchants left for Egypt with Yusuf. Before reaching Egypt the dazzling beauty of Yusuf radiated into Egypt like sunshine. The whole city came out to greet him. The King also sent his minister named Aziz-e-Misr. After three days of rest, the chief of caravan brought Yusuf to the public for sale.

Zulekha, the daughter of King Temoos and wife of Aziz, the treasurer of the King of Egypt, fell in love 'in absentia', and handed over jewels to his husband



for purchasing Yusuf. Aziz, being unaware of the affairs of Zulekha, asked his wife to take extraordinary care of Yusuf. When Yusuf grew young, Zulekha tried to establish physical contact with Yusuf, but he wanted to avoid her. Zulekha continued to remain sad. She looked gloomy at the negligence of Yusuf for her, while the whole of Egypt was restless to have a look of Zulekha.

On the advice of her maid-servant, Zulekha got constructed a new palace and engraved pictures of Yusuf and Zulekha on the walls, seated on the throne and called Yusuf near her. Having seated him beside, she expressed her desire for physical contact; but Yusuf told her flatly that Aziz-e-Misr was his patron and benefactor and he himself was the son of Bani Israil and fruit of the Tree of Ibrahim; how could he make himself unclean and unchaste, she accepted no argument and said that she would give all her gems and jewels in charity to rub his sin out. The environment pressed Yusuf for physical contact but at the same moment the image of Yaqoob appeared and told Yusuf that his name has been written in the record of Prophets and he was the son of Yaqoob and Ibrahim; he must not indulge in this dirty act otherwise his name would be obliterated from that record. According to some other people, at the eleventh hour, Yusuf saw a screen in the retiring room and asked as to what it was. Zulekha replied that was her god and hence she had covered that. Yusuf awakened to the situation and argued if she could not commit that act before her god, how could he do that before his Allah (God) who can not be covered. Saying this, he got himself rid of the grip of Zulekha, hurried out crossing six rooms. Zulekha chased him passionately, and caught the back edge of the shirt

tearing it off. Both of them came across Aziz-e-Misr at the door. Finding no way out, Zulekha started creating noise about the evil-intent of Yusuf and about her own innocence. As Aziz-e-Misr wanted to put Yusuf to his sword, a 7-month child getting power of expression from Allah spoke out that if the shirt of Yusuf was torn from the front Zulekha was true, and if the shirt was torn from the back Yusuf was true. On examination Yusuf was found true. Aziz-e-Misr affectionately told Yusuf to avoid Zulekha and keep the incident a secret. But since love and 'musk' can not be concealed, the news spread like a wild fire, with the result, women of Egypt condemned Zulekha for his love-making with her own slave. At last she decided to make others also see the reason of her love for her slave. She invited the women condemning her and gave each a grape-fruit and a knife. As they looked upon the radiating face of Yusuf, they all fell fainted on the ground. When they regained consciousness they all found their hands cut and cried in one voice

مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

'ma haza basharan-inna Haza illa-mulkun kareem.

All of them felt ashamed at their condemnation for Zulekha. All but two returned repenting for what they had said about Zulekha. These two claimed that they would pave the way for uniting the two. One of them told Yusuf to quench the thirst of Zulekha because his good lay in sexual intercourse with her. But she kept mum at the admonition of Yusuf. Another woman adopted the method of pressure and coercion. She threatened Yusuf a life of captivity. But Yusuf paid no attention.



Those two women, also desirous of having sexual intercourse with him, told Zulekha that Yusuf be sent to a cell for few days. Zulekha advised to put Yusuf to a cell because he had put her to disrepute in the whole country; and thus she could prove herself innocent. Yusuf was sent to jail in chains and other captives danced with joy to see Yusuf among themselves.

It is narrated that the King of Rome sent riches to close courtiers of the King of Egypt with some poison to be given to him. The person responsible for drinks refused to give poison to the King but the person for serving food fell a victim to greed. But since none of the two could be proved offender both of them were sent to jail and got the company of the Moon of Kanan (Yusuf). Both of them forgot the company of the King and accepted salvery of a Hebrew. Now they decided to seek from Yusuf interpretation of dream and see how true he was and then serve him heart and soul. Now they narrated two dreams to him. One of them narrated that he saw in the dream that he was squeezing grapes, another one narrated that he was keeping basketful of bread upon his head and crows were striking their claws and eating them.

Hazrat Yusuf interpreted the first dream in this way that the cup-bearer would be released and put on an elevated position, and the food-bearer would soon be sent to gallows and flying bird would eat his brain. After having heard the interpretation they said that they had seen no dream. Yusuf said that the decision had already been taken, and verdict of Allah changeth not. He asked the cup-bearer to tell the king that an innocent Hebrew captive was there for several years, deprived of all bles-

sings of the world. After three days one was elevated to an enviable position and another one was hanged. The Satan made the cup-bearer forget promise made to Hazrat Yusuf. But since seeking of help from the creature was not liked by Allah, Hazrat Jibrail communicated to him that he would have to remain in the Jail for some more years.

At the end of his days of captivity, the king of Egypt Riyan bin Al-waleed saw a dream that seven fat cows came out of Nile followed by seven thin cows and the thin cows swallowed the fat ones but their bellies did not bulge out and remain as thin as they had been. Again he saw that seven grains of grape were wrapped by another seven grains of dry grapes leaving no freshness in the former ones. The king got up sad and care-stricken and sought interpretation from magicians and soothsayers. All of them said in one voice that they were dreadful dreams and they were not the interpreters of such dreams.

Now the cup-bearer thought of Hazrat Yusuf and he mentioned about him. After knowing the detail about Yusuf, the King sent the cup-bearer to Yusuf in Jail to seek the interpretation of the dreams. Hazrat Yusuf interpreted that seven fat cows and seven grains of grape meant seven years of comfort, seven thin cows and seven grains of dry grapes meant another seven years of poverty, distress and economic hardships. He further said that it was now essential to cultivate with hard labour and keep the grapes with seeds. After seven years of famine there would be downpour of blessings from sky and the creatures would be satiated. The king accepted the interpretation as true and invited Yusuf to his palace to have



a look of him. When the cup-bearer brought the message of the king, Yusuf refused to respond and asked the cup-bearer to go to the king and ask him as to what was the plight of the woman who had cut their hands with knife. The king expressed his surprise and after knowing the detail asked the jailor as to why Yusuf was put to jail. The Jailor held Aziz-e-Misr for the arrest. He again sent the cup-bearer and send for Yusuf but he again refused to turn up until Aziz-e-Misr, accepted him and the acceptance of Aziz depended upon the witness of the affected women in favour of his (Yusuf) chastity. The woman bore witness to his chastity in one voice and Zulekha also admitted that she had herself invited him. Yusuf said he wanted just to justify that he never caused breach of trust. When purity and chastity of Hazrat Yusuf was established he bade goodbye to the inmates of the jail and wrote on the door. "It is the grave of the living and house of sorrow, an occasion for the enemies to express happiness."

When the king and his courtiers looked upon Yusuf, they all uttered He was a sacred soul or angel-incarnated or a human-being as none had ever seen such a man or heard about him. The king made special room for Yusuf and requested him to narrate interpretation of his (king) dream from his own tongue. Yusuf sought permission first to narrate the dream and then gave its interpretation. After being permitted from the king, he narrated the dream in detail and repeated its interpretation.

The king expressed his surprise and sought the remedy to avert the ensuing calamities. Hazrat Yusuf told that the farmers of the country be advised to produce crops with utmost labour and the produce within seven

years be consumed according to necessity and the rest be preserved. The king asked anxiously as to who would supervise the whole scheme; Hazrat Yusuf submitted himself for the service. The king immediately accepted his name and gave the entire treasure at his service; and after the death of Aziz-e-Misr, Yusuf was appointed the minister with extraordinary power.

To start with, Hazrat Yusuf laid the foundation of a big house like the great wall of China at place with temperate climate and unmoistured land and collected cereal in it for seven years. Now the day of affluence passed and famine and distress gripped the country. The first victim of hunger was the king himself. Hazrat Yusuf used to feed the king and the servants, but he himself remained half-starved so that poors might not be forgotten. Famine affected the country badly and the rich and the poor became lean and thin. In the first year of the famine, people based on the reserved cereal, next year they sold their ornaments, bedding, utensils sold in return for cereals; the fourth year they purchased cereal in exchange for slaves and cattle; the fifth year passed against lands and houses; the sixth year they purchased barley and wheat for wives and offsprings; the seventh and the last year they sold themselves to Yusuf and became his slaves.

When the period of famine elapsed, Hazrat Yusuf told the king that the royal exchequer was filled so much that it had never been so. Now that the subject had been out of the grip of famine, they now be set free from the disgrace of servility. The king showed obedience to what he said. Hazrat Yusuf assembled all those who were obedient to him and declared them free, offering land, houses,



slaves, cattle on his own part, and obliged them to the extreme.

### **About arrival of Hazrat Yusuf's brothers in Egypt and appearance of unique incidents**

When the famine spread and took Syria, Iraq etc. in its grip, a caravan from Kanan set out towards Egypt. The brothers of Yusuf took permission of Hazrat Yaqub and accompanied the caravan. When the ten brothers arrived at the court, Yusuf was sitting on an elevated place like a king. They could not recognise him. When they expressed their servitude in Hebrew—Hazrat Yusuf asked their whereabouts, and saw that they might be detectives sent to Egypt to inform the king of Rome and Syria about the number of soldiers and weapons. They shivered and said that they were progeny of prophet and miracle of Hazrat Ibrahim were attached to their lineage. They had come for benefitting from his mercy. Hazrat Yusuf asked whether their father was alive; he replied in the affirmative. Yusuf asked about his nature and business and how many brothers they are. They revealed that they belonged to the lineage of Hazrat Ibrahim, Friend of Allah, and his title was Israil-ullah and was a prophet himself; and they were twelve brothers. One of them was very handsome and had accompanied them to a forest for recreation, was eaten up by the wolf. When the sad news reached our father he put himself in seclusion.

Hazrat Yusuf asked them to leave one of their brothers as a deposit and bring their youngest brother to him. Yusuf asked about the amount to be spent on commodities purchased, they said that they had only two hundred dinars with them. He ordered wheat equal to

the burden of one camel to each brother and they were exempted from the surplus amount. They left their brother Shamoon with Yusuf because the lot fell upon him.

Yusuf sent them back saying that if they brought their youngest brother, he would also be offered wheat equal to the burden of one camel, otherwise they would also have to go back empty-handed. They promised that if father agreed, they would bring his youngest brother with them.

It is said that Hazrat Yusuf told his men that their goods be put on their camel secretly because Hazrat Yusuf relied on their honesty and he thought that when they would see that wheat had been given them by mistake, they would certainly come back to Egypt to settle the accounts because of their religiosity.

On coming back home, they narrated the whole thing to their father, and he returned their amount as well. Hazrat Yaqub blessed Aziz-e-Misr, but felt uneasy over failure of Shamoon to come back. They consoled Hazrat Yaqub not to show any anxiety, Shamoon was deposited in order to carry Bani Yamin to Egypt; and when they would go back with him they would get one more share of wheat otherwise not a grain at all. Hazrat Yaqub replied how could he believe them once again because they had promised more care in regard to Yusuf. When the sons apologised too much, Hazrat Yaqub sought them swear and they did accordingly. Hazrat Yaqub accepted their vows and allowed Bani Yamin to go with them saying that Allah is the Best Protector and Most Merciful.



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When Hazrat Yaqoob felt that all of his sons were well-built and shapely, he advised them not to enter Egypt by one door but by different doors. They took a letter from Hazrat Yaqoob in the name of Aziz-e-Misr. Hazrat Yaqoob also sent as a gift the turban that he got from Hazrat Ibrahim as legacy. When these people reached Egypt they entered the city with different doors and met Shamoon in the guest house. Shamoon narrated the graceful treatment meted out to him and they passed the whole night in praising Aziz-e-Misr. Next morning all the eleven brothers went to the court of Aziz e-Misr. When Hazrat Yusuf was informed about the arrival of his Hebrew brothers with a gift from Hazrat Yaqoob, he asked his men to make them sit with utmost esteem. He expressed much joy when he was given burden of Ibrahim and a letter from Hazrat Yaqoob.

When food was served, Hazrat Yusuf asked his brothers to sit over the meal in pairs. They did so but Bani Yamin remained alone and restless. Hazrat Yusuf called Bani yamin behind the screen and told him that he could fulfil all conditions of his real brother.

Bani-Yamin said that though his (Yusuf) status was very high but lacked attachment to Ibrahim. Hazrat Yusuf lost his patience, uncovered his face and told that he was himself his own brother Yusuf, but at the same time, he told Bani-Yamin not to disclose his identity unless his brothers admitted their sins. Bani Yamin expressed his desire not to leave Egypt at any cost. Now Hazrat Yusuf asked his men to put wheat on the camels and bade farewell to his brothers with royal garment to each of them; but he asked his confident to put the royal, jewel-studded cup on the camel of Bani Yamin. When

the brothers of Hazrat Yusuf marched a few step further, Yusuf sent his men behind who called them 'thieves'. On enquiry the men of Yusuf revealed that they had stolen jewel-studded cup of the King of Egypt, and declared at the same time that one who found that one would be given one camel full of wheat. The brothers vowed by Allah that they had not done so. People asked them about the punishment of swindling. The brothers told that the person proved to be a swindler would have to serve the owner of the cup as slave. Now the Egyptians started searching the loads. They began from other brothers and searched the load of Bani Yamin in the end and found out the stolen cup there. All of them became shameful. Although Bani Yamin swore that he had not done so but his brothers scolded him much saying that the progeny of prophets had done so.

Although Bani Yamin argued that he was quite unaware as to who had kept that in his goods. He replied that the cup might have been kept by one who had secretly kept their capital in their goods. Roil agreed to it. However, Bani yamin was brought before Hazrat Yusuf. Having reached there, they argued that if he (Bani Yamin) committed theft then their brothers also did the same. Hazrat Yusuf fell in anger and ordered for their chastisement. At this they drew their swords and Shamoon advanced before Hazrat Yusuf and told him that he would shout so loudly that the pregnant women of the whole city would have abortions. Yahuda cried that he would tear the skin of a lion and break its teeth. Having seen the wrath of his brothers, Hazrat Yusuf asked his son named Frahim to rub his hand at the back of Shamoon and Yahuda, Frahim did accordingly and their anger disappeared.



They uttered there must have been one among the progeny of Hazrat Yaqoob and knew the secret. Yahuda implored Hazrat Yusuf that their father was very old and they had promised to carry Shamoon back to him, and he might keep anyone of them instead. Hazrat Yusuf rejected their request and told them that he was doing all that according to the practice of the prophets.

After that Hazrat Yusuf put forward the Sale-deed prepared at the time when he was sold and asked them to read out as the Egyptians could not read that. Having seen the Sale-deed, they wondered and could not utter a word out of shame. They lost hope of the release of Bani Yamin and left for Kanan. But Yahuda refused to leave without Bani Yamin.

They narrated the whole incident to Hazrat Yaqoob which caused him weep bitterly. After that Hazrat Yaqoob asked Qariz-Bin Yahuda to write a letter to Aziz-e-misr that Allah put the Prophets to calamities. His grand father, Hazrat Ibrahim was thrown into fire which turned into a garden because of his patience; his uncle Ismail's neck was put under knife and his own son was taken to forest by his brothers who returned with blood-stained clothe of his son who was apple of his eyes. Now another son caught by Aziz-e-Misr, was a source of consolation to him.

It is a fact that members of a prophet's family can not become a thief. Qariz left for Egypt with the letter and placed it before Hazrat Yusuf. Tears rolled down from the eyes of Hazrat Yusuf and he sent back Qariz with a letter. Hazrat Yusuf felt that the letter was written in the words of a Prophet and asked his sons to rush to Egypt and search both the brothers. When these people

went before Hazrat Yusuf, he uncovered his face and set his brothers at wonder that he was none other but Yusuf. He also forgave his brothers and prayed Allah for their salvation. He asked them to carry his clothe to Hazrat Yaqoob and put it on his face for the festoration of eye-sight. Yahuda argued that he would carry the clothe because it was he who carried the blood-stained clothe to his father.

#### **About Yahuda's departure to Kan'an and arrival of all of them to Egypt.**

When morning set in, Yahuda took the clothe of Hazrat Yusuf and waved it outside the gate of the city, and with the order of Allah, the Zephir took its smell to Egypt. Hazrat Yaqoob (A.S.) became ecstatic with its smell and he communicated it to his grandsons. They told him that he had such a smell because of his madness in the love of Yusuf. After a few days, Yahuda arrived suddenly and spread the clothe of Yusuf (A.S.) over the face of Hazrat Yaqoob (A.S.) which resulted in the restoration of eye-sight and an all out change for the better. He asked Yahuda as to which religion Yusuf followed. Yahuda replied that Yusuf practised the religion of Ibrahim. Next day a messenger from Hazrat Yusuf came to Hazrat Yaqoob with one hundred camels and twenty horses. Hazrat Yaqoob (A.S.) left for Kan'an on the fourth day.

When Hazrat Yusuf (A.S.) came to know about the arrival of his father, he moved with joy and sought permission of the king Malik Rayyan to greet him outside the city. The king himself expressed his desire to greet Hazrat Yaqoob outside the city and ordered his ministers to make preparations for the same. Hazrat Yaqoob came



down from his horse and walked on foot with his hand on the shoulder of Yahuda. When Hazrat Yusuf saw this sight, he knew everything and both Hazrat Yusuf and the king alighted from their horses and walked towards Hazrat Yaqoob.

Hazrat Yusuf carried his brothers to his own house and seated Hazrat Yaqoob and Hazrat Liya (R.A.) (his aunt and wife of Hazrat Yaqoob) to thrones. It was the moment when Hazrat Yaqoob, Hazrat Liya and the eleven sons lay in prostration before Hazrat Yusuf. Hazrat Yusuf revealed that it was just an interpretation of the dream seen during his childhood.

After that Hazrat Yusuf provided beautiful houses to each of his brother with other provisions. After living happily for 24 years, Yaqoob left for his eternal abode.

When Raiyan Bin Walid, the king of Egypt died, Qaboos Bin Musab sat on the throne and in spite of all efforts he could not accept him as a prophet. When the king could not come to the right path, Hazrat Yusuf invoked Allah for granting his (Yusuf) final departure from the earth and his prayers was granted.

#### **About Hazrat Ayub (alaihis'salam)**

His mother was the daughter of Hazrat Lut (alaihis'salam) and his wife was the daughter of Frahim Bin Yusuf (alaihis'salam). Ayub was a wealthy man with seven sons, seven daughters, three thousand camels, one thousand goats, five hundred yokes and five hundred slaves.

His piety and devotion made Satan his enemy and one day he told that Ayub was thankful because of his wealth and provisions but he would not remain the same

person if his wealth and progeny came under his (Satan) control. Allah granted his request.

The Satan ordered his offspring to get the goats and cattle of Ayub drowned in water. Hazrat Ayub thanked Allah for what happened and the Satan felt ashamed. Then all the gardens and standing crops got burnt and the Satan came to Hazrat Ayub in the form of his supporter and took pity on him for the loss of property while he was engaged in prayer. Hazrat Ayub again thanked Allah. Then the Satan made the house of Hazrat Ayub fall down upon his sons. But Hazrat Ayub thanked Allah even on the death of his dear sons. Then the Satan requested Allah for his control over the body of Ayub and the request was readily granted save over his eyes, heart and ears. The Satan blew over the nose of Hazrat Ayub and its heat developed scabies of the worst type with germs in the wounds. Due to stinking smell of his wounds he was led to a hut outside the village. His wife did not lose patience and started doing some labour for earning a livelihood. Whatever she got she gave half of it in charity and the other half was spent on food. The Satan used to meet him in the way to induce her to leave the leper and the life of hard labour and marry a wealthy person of the area for passing a life of comfort and luxury. When she narrated all this to Hazrat Ayub he told her that he must not be entrapped by the Satan. One day the Satan met the wife of Hazrat Ayub in the form of a man and advised pork and wine for Ayub which he put as the only remedy for him. The poor woman provided both but Hazrat Ayub fell in wrath and rebuked ruthlessly for what she had done, and vowed to beat her a hundred times with a stick after



ne is cured. In spite of such a scolding and threat of punishment she went on serving her husband with utmost love and patience.

On the other hand, Hazrat Ayub never passed a moment without remembering Allah. All men and angels wondered at his patience.

At last the period of trial and tribulation passed and Hazrat Jibrail came to his hut with the happy news of his recovery. He asked Hazrat Ayub to stand and dash his feet against earth. As he did so, stream of hot water oozed out of earth and he took bath from the water for cure. Hazrat Ayub again dashed his reversed feet against the ground and another pleasant, sweet and cold stream oozed out and when he drank from it, all inside filth was purged out.

When the wife returned she worried to find two healthy persons in place of her ailing husband. Hazrat Jibrail asked whether she could recognize her husband. At this Hazrat Ayub laughed and she immediately recognized him to be her husband on the instruction of Hazrat Jibrail, Hazrat Ayub a hundred bunch of dates and touched her body once and this fulfilled his vow. Now all his cattle, property and progeny were restored to him and he left for preaching among the Romans and he died there.

#### **About Hazrat Shoaib (alaihis'salam)**

His appellation was orator of the Prophets, because he had the highest position in rhetoric and eloquence. He was sent for people of Madyan and Aika. These people were not only worshipper of idols but practised in-

justice regarding weight and circulated spurious coins in the market.

Although Hazrat Shoaib preached them not to do so, but only a few people having wisdom adopted Faith. When the preaching of Hazrat Shoaib spread far and wide, people from Syria and other countries rushed towards him, but people of Madyan met them in the way and asked not to accept what the prophet said. Hazrat Shoaib frightened them with punishment of Allah. They replied that they had every right upon their goods and commodities and they could weigh them as they liked. They could not abandon idolatry because it was the practice of their forefathers and the Faithfuls among them were certainly mad.

In short, when their infidelity crossed all limits and they asked Hazrat Shoaib ridiculously to send punishment of Allah upon them if he was true as a Prophet. Hazrat Shoaib prayed Allah for punishing them, and so much heat was created for 7 days that all the infidels left their house and took shelter in their orchards. Allah sent towards them such a hot wind from the Hell that water of their stream and well and blood in their body boiled like cauldron, skin of their feet left its place. In the meantime a shadow spread throughout and as they took shelter under the shadow, burning fire appeared from the cloud and all the infidels were reduced to ashes. Those who were left in the city were consigned to the Hell with the effect of a loud voice of Hazrat Jibrail.

Now Hazrat Shoaib was instructed to live in Madyan unless Hazrat Musa met them. After his meeting with Musa (alaihis'salam) he remained alive for 7 years only.



### About Hazrat Musa and Hazrat Haroon (alaihiyena wa alaihimus'salam)

Hazrat Musa and Haroon were prophets of distinction and very close to Allah. Qaboos, the king of Egypt turned Bani Israil slave and took bonded labour from them. After his final departure his brother Firaon (Pharoah) sat on the throne. He made people worship idols for 50 years and after he got people assembled, declared that

انا رب'بaku-mul-ala

(he was their supreme Lord) and made them lay in prostration before him. He told them that if they accepted bondsmanship they would be freed from all troubles, otherwise they would be put to great troubles. Bani Israil refused to leave the religion of their forefathers.

Now he asked the youth to fetch stones from the mountains and build palace for him and the oldmen were told to do labour the whole day and deposit their wages to the treasury of Firaon before sun-set, and those failing were punished with iron collar in their neck.

One night, Firaon saw a dream that a fire broke out in Syria and burnt all palaces, houses, cities and villages of the Qibtis. He shuddered from within and asked the astrologers to interpret the dream. They put forward the interpretation that a child would be born to Bani Israil who would bring about ruination to them. Now Firaon appointed midwives for the women of the community for killing all babies born to them. Thus thousands of new-born babies were put to death. About the same time, plague broke out and took a heavy toll

of lives. As a result of this all-out ruination, the Qibtis put it to Firaon that the plague on one hand and the killings of the new-born babies on the other, would ruin the whole race. Now Firaon ordered to kill children of alternate years. Thus Haroon (alaihis-salam) was born in the safe year, but Musa (alaihis-salam) was to be born in the year of killing.

One day the astrologers told him that it seemed pregnancy of his enemy was to be taken place that night. He ordered to proclaim that all men of Bani Israil should keep out of the city that night because their king wanted to pardon their sin and give them rewards. Now all men of the community did so but Firaon himself decided to remain in the city and commit sexual intercourse with his wife, named A'sia belonging to Bani Israil, so that the child could come out of his own spine.

Now he accompanied Imran a person closely-related to him and father of Hazrat Musa to the city and assigned Imran the supervision of the palace. The mother of Hazrat Musa was among those women who came for circumambulation of the palace that night. Imran became overpowered with the urge of committing sexual intercourse with his wife and he actually did it.

Hazrat Ibn Abbas (raziallahoh anho) reports when a prophet leaves the spine of his father, his star appears on the sky the same night. When the astrologers looked upon that star, they created uproar among the people assembled outside the city. The noise made Firaon afraid and having arrived at the gate he asked Imran about that uproar. Imran explained to him that his reward had turned them mad with joy which resulted in



shouts and noises. Firaoon went back but remained subdued with fear.

On the other hand, the mother of Hazrat Musa showed no sign of pregnancy and gave birth to Hazrat Musa safely. After birth she suckled Hazrat Musa, stained his eye with antimony and consigned him to river Nile in a bier.

The daughter of Firaoon was suffering from leocoderma and when all the physicians failed to cure her, they revealed that she could get recovery only when saliva of an animate coming out of river could be applied to her body. The slave-girls caught the bier and brought it to Firaoon and Asia. When the bier was opened a beautiful male child was found, sucking his thumb. The daughter of Firaoon took a little saliva and rubbed it on her body and got cured. Both Firaoon and Asia developed love for the child. But when the astrologers came to know about the child they advised immediate assassination of the child because it was he who would really be responsible for the ruination of Firaoon. But people of the clan of Firaoon forced him not to do so and he agreed. Asia asked to bring a nurse for suckling but Hazrat Musa refused to suck any of them. At last the actual mother of Hazrat Musa was called to suckle him on the advice of his aunt. Hazrat Musa sucked her with joy. Asia appointed her as a permanent nurse and consigned her the child asking her to bring him to palace once a week.

After a year Asia carried the child to Firaoon who made him seated in his lap and started caressing him. Hazrat Musa caught the beard of Firaoon and pulled it so forcefully that a few hairs were uprooted; and Musa

laughed with joy. Firaoon fell in wrath and ordered to put the child to death. Asia argued that first the child be put to some test and if it proved innocent he be pardoned. Now for the sake of testing the child a tray of ruby and another one of the embers were brought to him. Hazrat Musa wanted to put his hand in the tray of ruby but Hazrat Jibrail put his hand to the tray of embers. He took an ember and put it in his mouth. As a result of this, his tongue burnt a little. Firaoon changed his mind. When he became 17, Asia paid attention to his upbringing on the right line. For this she appointed 400 slaves for his service and when he rode with pomp and grandeur people thought him to be the son of Firaoon.

#### **About Hazrat Musa's departure from Egypt and his meeting with Hazrat Shoaib (alaihis'salam)**

Hazrat Musa remained sad at the harsh treatment meted out to Bani Israil on the part of the Qibtis. One day he saw a Qibti making an individual of Bani Israil victim of his cruelty. When the admonition of Hazrat Musa fell flat on the cruel Qibti, he slapped him to death. The next day he saw the same individual of Bani Israil falling out with a Qibti. Hazrat Musa rebuffed the man of Bani Israil. Since he had seen the strength of Hazrat Musa against the Qibti, he left the Qibti and rushed to complain to Firaoon against Musa. Firaoon was already in search of the assassin of the Qibti so he asked Musa to present himself before him to be killed for murder.

The carpenter who had made the bier for Musa recognized him from sign and advised him to flee away from the country otherwise he would be killed by Firaoon. Hazrat Musa left the place and took refuge in a jungle,



living on leaves of trees for 7 days. After that he reached the well of Madyan. In the meantime milkmen of the area reached the well with thousand of goats but two girls stood aloof with their goats. The milkmen, having made their goats drink water, put a heavy stone on the mouth of the well and left the place without paying any attention to those girls.

Hazrat Musa asked the girl as to who they were. They replied that they were the daughters of Prophet Shoaib who was old and blind; and they made their goats drink the water left by the goats of other people. Musa removed the heavy stone from the mouth of the well and made the goat drink water taken out by a bucket that was generally pulled by forty men with much strain.

When the daughters narrated the whole thing to their father, he expressed deep eagerness to meet such a kind and strong person. He sent one daughter to call Musa for meeting him. When Hazrat Musa came to him, he paid much respect and enquired about his state of affairs. When Hazrat Musa narrated the whole thing he blessed him with salvation from the cruelties of Firaon. After that Hazrat Shoaib offered to give the hand of one of his daughters to Musa in marriage and the dower settled was 8 years of making his goats graze and if two years were added to the period, it would be taken as his obligation. Then Hazrat Shoaib asked Musa to bring one of the clubs he got from the prophets in heritage. When he entered the dark room the club of Hazrat Adam (alaihis'salam) came to his hand of its own and this happened to him continuously for seven times. Now Hazrat Shoaib got convinced that Musa would be given

Prophethood and advised him to keep the club under care, because it would prove useful in future.

Hazrat Musa sought permission from Hazrat Shoaib after fulfilling his agreement. Hazrat Shoaib permitted him and his wife Safura to take leave from him. Hazrat Musa left with his wife, children and goats and reached the Sinai valley. There he felt extreme cold but there was no provisions of fire. At last the light coming from Mount Sinai attracted his attention. When he reached there, he found crystal fire without smoke making trees fresh and green. Hazrat Musa collected some dry pieces of wood but the fire went high towards sky as he wanted to make the piece of wood touch it, Hazrat Musa stood dumb-founded. In the meantime he heard a resounding voice calling 'O, Musa !' Hazrat Musa replied : 'yes' I am at the beck and call'. But he could find none. When he heard the same voice third time, he wanted to know as to who was calling him. He heard someone saying :

إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ هَ وَأَنَا رَبُّكَ يَا مُوسَى

Inni anallaho Rabbul alamin-wa ana Rabbuka ya Musa.

and fell in prostration. Hazrat Musa got terrified, but an angel helped him reach the tree and there he heard the same voice asking him

إِنِّي أَنَا رَبُّكَ فَاحْنَمْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝

Inni ana Rabboka fakhla nalaika. Innaka bil wadil muq'-addase Towa.



'I am thy Lord, take out thy shoe as it was a sacred valley, called 'Towa'. Thus Hazrat Musa was given prophethood. After that the same Voice asked him to throw the club in his hand and as he did so, it turned into a dreadful dragon. Hazrat Musa took to his heel but the Voice asked him to stop and catch the dragon without any fear, and as he did so, it again turned into a club. Again he was asked to put his hands in his pocket and then take it out. As he did so he found his paws outshining the sun.

Now he was revealed that he was bestowed upon Prophethood and he should now go to Firaon. Hazrat Musa expressed that since he had once killed a man belonging to Firaon he feared to be killed by him. He was assured safety. Now he requested that his brother Haroon be permitted to accompany him since he had stammer in his tongue. His request was granted and Haroon was also given Prophethood and was permitted to accompany his brother Musa. Hazrat Musa left for Egypt.

#### **About arrival of Hazrat Musa in Egypt and his presence before Firaon in the company of Haroon**

Both Hazrat Musa and Hazrat Haroon reached the court of Firaon and stayed there. The court jester of Firaon asked them if they knew where had they arrived? They replied that they knew it was the court of Firaon and they had come to put Firaon and his men to the Path of Allah. The court jester rushed to Firaon and informed about their arrival and what they said. When they were brought to Firaon, he recognised Musa at a glance and asked him to bow before him (Firaon) as he was one who brought him up, but he (Musa) proved ungrateful and flew away after killing one of his men.

Hazrat Musa replied he had only given him a blow without really thinking that he would die, and he fled away because he had no strength to face (Firaon). Now he was given Prophethood together with his brother Haroon and had been sent to show him Path of Allah. He also argued that he had killed only one man without intention but he himself had been killing sons of Bani Israil and putting Bani Israil to tortures for 400 years. Now it was time that he confess oneness of Allah, accept his prophethood and hand Bani Israil over to him. Firaon threatened Hazrat Musa with arresting and killing him if he prayed anybody other than him. He challenged Hazrat Musa to prove his validity as a prophet. Hazrat Musa threw his club on the ground which turned into a dragon with flames coming out of its mouth, breaking things into pieces and burning things with its tail. Firaon fell down from his throne out of fear, and vowed, holding the leg of the throne that he would now accept his prophethood. When Hazrat Musa put his hand into the mouth of the dragon, it came back to its former shape. Again Hazrat Musa put his hand into his pocket and pulled it shining so much that even the sunlight turned dim.

It is narrated that Firaon asked Hazrat Musa, as to what could he get if he confessed his religion. Hazrat Musa told that if he would carry out one thing, he would be given four in return. On enquiry he said that he would pray Allah to make him young so that he would never grow old; secondly, he would ever remain a king; thirdly he would always remain healthy and finally he would be conferred on paradise for ever.

Firaon, then replied that he would say anything after consulting his wise advisers. He first consulted his



wife A'sia who advised him to accept the proposal without any loss of time. Then he sought advice from Haman who misled him not to reduce himself in status by abandoning his claim of divine power. Firaon refused to accept what Hazrat Musa asked to do. He further told his advisers that Musa wanted to capture and drive them out of the country by force of his magic. The courtiers advised him to call expert magicians from all over the country. When magicians came to him, Firaon asked them to assemble in the prayer ground on Eid-day. The whole area was packed to capacity and the magicians made 70 thousand clubs and ropes and started waiting for the arrival of Hazrat Musa. Now both Hazrat Musa and Hazrat Haroon (alaihimus'salam) arrived at the spot.

First Hazrat Musa preached them and asked them to embrace the true religion of Islam, but though impressed with the gentility and innocence of the prophets, they proposed to confess his religion if defeated by him.

Now first they laid down their magic in the form of clubs and ropes filled with mercury which moved under the effect of sun heat and then Hazrat Musa laid his club on the ground which took the form of a very large and furious dragon emitting foam from its mouth and thundering like lightening and devouring all the 70 thousand spells without leaving any trace behind. When it lept towards Firaon, he took to his heels, and fleeing spectators dashed against each other making a heavy toll of twenty five thousand people.

When Hazrat Musa put his hand on the dragon it became a club again.

Now when truth about Hazrat Musa and Haroon came to light, the charmers of the court of Firaon fell into prostration and became faithful. When Firaon came to know about their becoming faithful, he threatened them with amputation of their hand and leg, but the faithfuls paid no attention. Now Hazrat A'sia, wife of Firaon, also revealed her Faith in Hazrat Musa, and hence she was martyred with cruelty and started harsh treatment with Bani Israil. They put it to Hazrat Musa that they used to hear from their forefathers that the Prophet would bring salvation to them from the cruelties of Firaon, but they were still passing a life of trouble, nay, it was now multiplied. They revealed that they now wanted to either fight against Firaon, or leave the territory.

Hazrat Musa consoled them saying that very soon they would become ruler of the territory and their enemies would be annihilated. Now Hazrat Musa prayed Allah for punishing Firaon and his peoples. As a result of this, they were put to continual calamities. They faced famine for two to three years followed by hard gales. According to some religious scholars, plague broke out in the territory and 70 thousand Qibtis became victim of it; and it was followed by attack of locusts which ate up their fruits and even bark of trees and annihilated all means of living. Everytime the Qibtis expressed repentance and they returned to blasphemy when they became safe owing to prayers of Hazrat Musa. When their disobedience increased, the water of Nile was changed into blood for the Qibtis. Now the same water of Nile changed into blood while in the cups of the Qibtis and it remained pure water, when it happened to be in the cups of



Bani Israil. This punishment was also taken back with the prayer of Hazrat Musa. But again they returned to their life of disbelief. Now an army of small frogs came out of Nile and invaded the whole territory polluting their bedding, clothes, foods etc. But every time they got salvation they accelerated the speed of their oppressive acts. At last, Hazrat Musa was instructed to lead Bani Israil out of the territory and stay at Nile.

#### **About departure of Hazrat Musa and Bani Israil from Egypt and ruination of Firaoon**

Bani Israil left the territory in the night. When the Qibtis awakened the next morning, they found no trace of Bani Israil. They hastened to inform Firaoon about sudden disappearance of the Qibtis with their goods and ornaments. Firaoon ordered to prepare a big army. That day a virgin girl in every home died without any reason, so their preparations suffered delay.

On the 10th of Muhar'ram, Firaoon chased Bani Israil and reached near them. Bani Israil got embarrassed to see the army of Firaoon approaching them. Hazrat Musa consoled them saying that their safety was assured by Allah. At the same moment Hazrat Jibrail came down with revelation from Allah instructing Musa 'Izrih biasakal-bahre' i.e. strike the river with your club. As Hazrat Musa struck the water of Nile with his club twelve dry paths appeared in the water and every tribe adopted one course to cross the river Nile. When Firaoon reached beside the river with his army he was astonished to see the scene. He decided either to go back or to accept Faith of Hazrat Musa. But again Haman misled him, saying that he must not descend so low as to accept the supremacy of any other power after having 'divine

right' for so longer a period. He argued that the Nile had made dry paths out of his fear. Now Firaoon and his army put themselves with their horses into the river, When Firaoon with his entire army came to the fold of the river, the waters flowing separately rushed to meet each other and as a result of this Firaoon got drowned with his army.

#### **About Hazrat Musa's arrival at Mount Sinai, getting the Tawrah and about making of calf by Samiri**

On the request of Bani Israil, Hazrat Musa prayed Allah for separate code of religion (Shariah). Allah, the Almighty instructed him to go to Mount Sinai and observe 30 fasts (Saums) for getting his desire fulfilled. Hazrat Musa asked Bani Israil to remain engaged in prayer and remembrance of Allah under the guidance of Hazrat Haroon because he was leaving for bringing fresh code of religion for them.

After that Hazrat Musa took seventy men of Bani Israil with him and camped at Mount Sinai.

On the completion of 30 fasts, Hazrat Jibrail asked Hazrat Musa to observe ten more. When Hazrat Musa did not return within the prescribed period Bani Israil felt uneasy. At this Samiri told them "Hazrat Musa left them in a state of anger, because they took out ornaments and other costly things from the dead bodies of Qibtis; and he might come back to them only when they parted with their gold and jewels thus collected." They brought their wealth to Samiri. He melted all gold and silver and carved a calf out of it. After that he put into the belly of the calf the dust he collected from under the hoof of the horse of Hazrat Jibrail when he came down at the time



of drowning of Firaon. When the calf started lowing, Samiri asked Bani Israil to worship the calf because it was god of Musa and Bani Israil. They became a victim of their folly and started worshipping the calf. But twelve thousand people among them did not agree with them. They did not listen to what Hazrat Haroon said.

At last forty days were completed and a black cloud appeared and covered Hazrat Musa to the utter invisibility of all others present on the Mountain. Allah conferred His Words on him. When the screen disappeared, people argued that they had borne all the troubles for listening to the words of Allah and bearing witness before the whole community. Hazrat Musa prayed Allah and a thin cloud covered all the 70 men and they all heard it. When the screen disappeared they all started arguing that mere listening to the words would not make them faithful, unless the talking figures became visible. All of a sudden, black cloud appeared with earthquake and thunder and all desiring to have a glimpse died on the spot. At this Hazrat Musa prayed to Allah that He is One who can mislead and bring one to the right path. Had Thou not created a desire of listening they must not have insisted having Thy sight. Now if he went to his ummah (community) in a condition that 70 people among them had died over there they would accuse him of murder. Allah accepted the prayer of Hazrat Musa and revived them again. All of them showed repentance and affirmed his Prophethood.

When Hazrat Musa came back to his ummah, he was astonished to see them beating drums before a calf and dancing and prostrating. Hazrat Musa fell in anger, put the tablet of Tawrah aside and pulled hairs of head

and beard of his brother Haroon. Haroon argued that they did not care at all for his preaching.

When the anger came under control Hazrat Musa lifted the tablets and told Bani Israil that Allah bestowed on him a book and thus fulfilled His promise and they deviated from the path of Allah. All of them said in one voice that they were misled by Samiri. When asked, Samiri said that he was induced by his baser self. Hazrat Musa said that he would not kill him but none would keep company with him and he would be put into Hell after death.

After that they sought forgiveness from Hazrat Musa. Now the order of Allah descended that the worshippers of the calf squat and be killed by those keeping aloof from worshippers, the animal. The worshippers of the calf showed uneasiness and many of them just refused to have done so. Hazrat Musa asked them to break the calf and throw that into the river, and drank water from that river. Now dots appeared on the tongue of those who had actually worshipped the calf and their complexion turned yellow. The situation was very grim when they put on shroud, left a will for their relatives and advanced towards the place of execution. Now a black cloud appeared so that even father and son became invisible for each other. When thousands of worshippers were assassinated, Hazrat Musa and Hazrat Haroon prayed to Allah for their (worshippers of the calf) forgiveness and they were forgiven.

#### **About sinking of Qaroon into earth**

It is said that Qaroon was Hazrat Musa's cousin. He was so handsome that people called him 'illuminated'. He learnt chemistry from Hazrat Musa and



became so wealthy that forty donkeys pulled keys of his treasures.

Now when Hazrat Musa asked him for offering Zakat (poor-due) at the rate of one Dinar per one thousand Dinars, he rebelled against him.

He collected illiterates of Bani Israil and told them that they were faithful to Musa but he wanted them to become paupers. They replied that he was their chief, he would be followed in everything he would do. Now Qaroon contacted a well-known loose woman of the community and made her agree to accuse Hazrat Musa of illicit relation with her.

Now when Hazrat Musa arrived for delivering his weekly sermon, Qaroon and that loose woman also joined the gathering. As the sermon touched its peak, that loose woman stood and spoke that she was instructed by Qaroon to accuse Hazrat Musa of committing adultery with her, but she would bear a witness that Hazrat Musa was the Prophet of Allah and she, repenting for her past sins, declared her faith in Hazrat Musa, saying :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُوسَى كَلِيمُ اللَّهِ

‘Ashhado anla-ilaha illal laho wa ash-hado an’na Musa Kalimullah.’

Bani Israil put Qaroon to condemnation. Hazrat Musa came down from his pulpit in anger and putting his head on the ground said in anguish that Qaroon wanted to put him to disgrace; and now he be punished if he (Musa) was His Messenger. Hazrat Jibrail descended and requested Hazrat Musa to raise head as his invocation was accepted; now he could do as he liked. Hazrat Musa asked Bani Israil to shun the company of Qaroon. All, but two, left company of Qaroon.

Hazrat Musa uttered ‘arzo Khudihi’ ‘O’ earth, catch him’. The earth caught Qaroon by his knees. At first he thought it to be an effect of some spell. Hazrat Musa ordered the earth seventy times for sinking caring the least for his apology. Qaroon sank perfectly. The sinners among Bani Israil accused Hazrat Musa of doing all that for the sake of wealth of Qaroon. Hazrat Musa prayed to Allah and ordered the earth to get all wealth and property of Qaroon sunk and it happened so.

#### **About Hazrat Musa’s departure towards Syria and entrapping of Bani Israil in the forest of Yeta**

Hazrat Musa told Bani Israil that Allah wanted them to prepare an army to get Baitul Maqdis from Amalqa and the oppressors. When the army reached near, Hazrat Musa asked the twelve chiefs one from each sect, to go and play the role of a detective in that country and come back. They came across ‘Auz’ Bin Unaq’ — who was much more stronger and bigger than all the twelve chiefs put together. He put them all in his sleeve and scattered them before his king. The king ordered to set all of them free so that they narrated their physical strength. Having heard about the giant-like bodies of the enemy, the army of Hazrat Musa lost courage and refused to fight inspite of all promises of victory on the part of Hazrat Musa. They argued that they did not want to fight such giant-like people and he (Musa) could fight if he wanted their wealth and country. Musa became angry at their disobedience and prayed to Allah for him and his brother’s separation from those sinners. A black (cloud) appeared with a clear voice saying that the entire community would be ruined and a



new community would be brought into being. Hazrat Musa implored Allah not to do so as the next community would accuse him of causing ruination to his community with his curse. Allah accepted his prayer and saved Hazrat Musa, Hazrat Haroon, Hazrat Yushu and Hazrat Kabil; the ten persons revealing the secret developed worst type of leprosy.

Now Bani Israil left for Egypt and Hazrat Musa proceeded towards Amalaqa and suddenly came across Auj Bin Onuq. It is said that the club of Hazrat Musa measured ten yards and it had to leap up ten yards more to touch the knee of Auj Bin Onuq with its head. He fell down miserably and died on the spot.

When Hazrat Musa returned to Bani Israil, he found them moving round the same place where they were left. Hazrat Musa narrated to them how he went there and killed the bulkiest man on earth and hence they should also gather courage and advance towards sure victory but he became sad at the refusal of Bani Israil once again. But when their stock of food ran short, they implored Hazrat Musa for providing food. Hazrat Musa prayed to Allah and mann-o-salva (manne and quails) continued to be sent from heaven every day without fail. But they were instructed not to have anything for the next day except on Saturday for the next Sunday. For water, Hazrat Musa would strike with his club at every spot he halted and twelve springs used to start for all the twelve sects; old clothes became new by putting them into the flowing streams and dirty clothes got washed white by putting them into burning fire; babies were born with shirt and the shirt used to become

longer with the growth of the child. But Bani Israil were men of unsteady nature and hence they complained against the same food every day, and at the same time they asked for vegetables, onion, garlic and pulses for the change of taste. Hazrat Musa became sad at this wretched desire, but kept patience, and they were all annihilated within a span of forty years. But Allah brought men on earth men in the same number.

#### **About meeting between Hazrat Musa and Hazrat Khizr.**

When Hazrat Musa captured Egypt and Qibtis were ruined, Musa started preaching with full force. One day he asked Allah if there was any scholar greater than him on earth, Allah revealed to him that there was one among his servants whom He had conferred upon more knowledge. He was sitting beside a river and he would be seen where the fried fish would be lost. Hazrat Musa took some bread and fried fish and left for the place with Yushas, Hazrat Musa got tired and fell asleep. Hazrat Yusha performed ablution and during the process a few drops of water fell on the fried fish. The fish got a new life and jumped into the river making way till it swam. Advancing a little forward Hazrat Musa asked Yusha for food. He told him all about the incident. Hazrat Musa got excited with joy and returned to the spot where the fried fish had jumped into the river. He found Hazrat Khizr in prayer.

After prayer being over, Hazrat Khizr enquired Hazrat Musa about his arrival. He told that he had come to pass a few days with him and to know what Allah had kept secret with him. Hazrat Khizr accepted his request but argued that he (Khizr) might do something



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which looked abhorring on the surface but be a blessing in disguise. Now in such a situation he (Musa) would certainly interfere with his action. Hazrat Musa promised to be patient and non-interfering.

After the above agreement both Hazrat Khizr and Hazrat Musa sat in a boat. Hazrat Khizr clandestinely broke a couple of plank of the boat and threw them into the river and warned the boatman that unless repaired, the boat would sink. The boatman put the boat right but became sad, because of the boat becoming defective. Hazrat Musa declared the action of Hazrat Khizr to be oppressive and irreligious. Hazrat Khizr reminded him what he had promised. Hazrat Musa admitted his mistake and promised not to repeat it. When the two arrived in the city, Hazrat Khizr caught the most handsome of the boys playing in a field and cut his throat with a sharp knife. Hazrat Musa again told him that assassination of an innocent person is a grave sin. Hazrat Khizr again reminded him of his promise. Hazrat Musa apologized that he be dropped if he interfered anymore.

Now they reached a village in the cold night and they were refused any food and therefore they had to sleep hungry and thirsty. In the morning a wall was found to be falling, Hazrat Khizr put that right without any labour charge. Hazrat Musa expressed that people of that village proved so inhospitable and he (Khizr) got the falling wall erected without any charge which could provide them some food. At this Hazrat Khizr uttered:

هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ

'Haza firaqa baini wa bainaka'.

Now prepare for separation and do not hope for company any more. But, before taking leave, hear from me attentively. Breaking of the boat was for the safety because the despotic king of the territory used to capture solid boats; the handsome boy was assassinated because his parents were gentle and unitarian, but he would commit sins and disturbances and practise blasphemy and this would affect his parents also. Now Allah would give them a gentle and pious child; the erection of wall was due to the fact that it had treasure of two orphan boys of a pious man buried under it; now if the wall had fallen, they would have been deprived of their buried treasure.

#### About Hazrat Musa's death

When death of Hazrat Musa approached, he ordered for enumerating all Bani Israil and those who were present at the time of their exodus from Egypt. He was informed that none was alive except Yusha and Kalib. He then, appointed Yusha his successor and made the calligraphers write Taurah and one copy of Taurah was compared with that with Jibrail and one copy of Taurah was given to each sect. Bani Israil were deeply advised to follow Hazrat Yusha and then Hazrat Musa made his final departure from the earth on 7th of the month of Azar; Hazrat Haroon died thirty years after the death of Hazrat Musa.

Yusha Bin Naon became the successor of Hazrat Musa and he was succeeded by Kalib Bin Yooqana and Hazrat Hazqueel became his successor. Though the Holy Quran does not mention names of these prophets, History books mention them to be prophets, who preached under the guidance of Taurah. They also fought against



the idol worshippers and got victory over many countries; many people embraced Islam during this period.

#### **About Hazrat Ilyas (alaihis salam)**

When Hazrat Hazqueel (alaihis salam) died, the kingdom of Bani Israil shattered into pieces and each of them adopted separate religion and the dictates of Taurah were forgotten. When they became highly misguided, Hazrat Ilyas was appointed for their guidance.

When the preachings of Hazrat Ilyas grew more and more, Bani Israil became blood-thirsty, but Allah kept Hazrat Ilyas safe from the mischief of Bani Israil. After seven years, the son of the king fell ill and all physicians proved total failure. A group of four hundred servants left for Syria to seek health from the idols there. In the way they halted at a mountain where Hazrat Ilyas had his abode.

Now Hazrat Ilyas came down from the mountain by the order of Allah and told the group of Bani Israil there to worship only one God (Allah) who created Ibrahim, Ismail, Yaqoob and Asbat. He is one who provides sustenance. The king wants idols to cure his son, by Allah he would cause death to his son. Having heard all this the entire group started shivering and to their country.

The king sent fifty strong men to kill Hazrat Ilyas. But they were burnt by Fire from the heaven. The king again sent a big group with his Minister at the head to carry Hazrat Ilyas to the King at any cost. Hazrat Ilyas accompanied them because he was told by revelation that he would remain safe. When Hazrat Ilyas arrived in the Kingdom, the condition of the ailing son of the king was precarious, so nobody touched Hazrat Ilyas.

Hazrat Ilyas came back to the mountain and stayed at the house of Hazrat Yasa's mother. He looked very sad at the ignorance and misconduct of the people and requested Allah to make him die and leave their company. Then Hazrat Ilyas prayed Allah to deprive them of rain for several years together. Allah impressed upon him that the entire community would perish if rain would cease for several years. But still he (Ilyas) would be appointed one who has power over rain and drought for thirty years. Famine broke out and Hazrat Ilyas used to stay in the house of paupers and widows and the house looked prosperous. When people searched him out with this sign, he would change the house; one day he came to the house of Hazrat Yasa and cured his ailing mother with his invocation. When Hazrat Ilyas became old and weak, Hazrat Alyasa accompanied him and both of them came to the people and told them if their idols could cause raining, he would abandon his prophethood, and if they failed, he would seek rain from his Allah, and if it starts raining they will have to become faithful. In this way, they achieved victory over the idolators.

After that Hazrat Ilyas went back to the mountain and appointed Hazrat Alyasa his successor; put his sheet on his face and became invisible to the human eyes.

#### **About Hazrat Alyasa (alaihis'salam)**

Hazrat Alyasa Bin Akhtoob is the prophet of Bani Israil and executor of the will of Hazrat Ilyas. He was a farmer by profession. One day Ilyas was revealed that he should make Alyasa his successor. He went to Alyasa and covered him with his sheet. He looked deeply inspired; broke his instruments of cultivation, sacrificed his oxen and joined service of Hazrat Ilyas. When Hazrat



Ilyas disappeared, the adventures of Bani Israil were assigned to him. He always recited Torah, made them learn religious code (Shariah) of Hazrat Musa, observed fast in the day and offered prayer in the night. He had a number of miracles to present. Once his community complained against alkaline water. He put a little salt in the water and it turned sweet like honey as he asked 'Kun hulu be-iznil-lahe' 'be sweet by the order of Allah.' Once a woman submitted to him that she had become indebted while her husband had been a captive and her children pawned. Hazrat Alyasa asked her to bring anything in his house. She said that she had nothing other than some ghee. He asked her to keep it from one vessel to another, and as she did so, she found all her vessels full of ghee; and thus all her debts were paid. Again, whenever enemies wanted to attack Bani Israil, Hazrat Al-yasa informed the community in advance and gave instructions in the methods of fighting so that Bani Israil always came victorious.

Once the king of Damascus developed leprosy and requested the ruler of Bani Israil to send an experienced physician for him. When their ruler communicated the matter to Hazrat Alyasa, he advised the patient to take bath in the canal. Though the messenger returned disappointed, the king took bath in the canal and got cured. The king sent costly garments to Hazrat Alyasa but he refused to accept it. But his servant fell a victim to greed and took the garment from the messenger. Hazrat Alyasa cursed the servant and he developed leprosy. Once food grain became very dear due to famine and Bani Israil were surrounded by their enemies on all sides. Hazrat Alyasa told that the next day the food

grain would become so cheap that they would wonder. His servant laughed at this news and uttered that food grain would not go so cheap even if the windows were opened in the heaven. Hazrat calimed that it would happen as he told but he (the servant) would not be able to eat it. The next night the enemies of Bani Israil heard sound of the horses of enemies together with those of their weapons. The enemies got frightened and took to their heels, leaving a lot of food grain behind. There was such a huge heap of food grain that none looked towards it and they killed the servant with disgrace.

Since Bani Israil followed and opposed him at times. Hazrat Alyasa generally remained sad. At last he prayed Allah for the company of angels in the heaven and when death approached, he appointed Hazrat Zul-kifl, his successor and left for the Eternal abode.

#### **About Hazrat Zul-kifl (alaihis'salam)**

He is called Zul-kifl. He is called so because he put the entire will of Hazrat Alyasa into practice and spread the message of Torah far and wide.

Others say that Hazrat Zul-kifl was very near to the king of Syria who was at enmity with Bani Israil. He sent a big army to fight Bani Israil. In the battle one hundred religious scholars and pious men were captured and sent to the king. The king wanted to kill them. Hazrat Zul-kifl went to the king and asked him to hand over the captives to him. Hazrat Zul-kifl brought them to his city and removed their chains gave them food and freed them at night. After that the Jews call him Zul-kifl.



**About Hazrat Ashmoil (alaihis'salam)**

When prophethood of Hazrat Ashmoil came to light, Bani Israil accepted faith. After that they came to the Prophet in a group and stressed that they should fight against Amalaqa and take back coffin of Sakina. Hazrat Ashmoil asked them to promise that they would obey their chief if appointed one for them. When they promised firmly, a man from Bani Israil, named Talut, working as a milkman, was appointed their ruler. They felt shame over this appointment. But Hazrat Ashmoil stressed his ability, piety and knowledge and said that he would alone bring coffin of Sakina for them. They promised that they would accept him as their king if he would bring the coffin of Sakina for them.

The story behind coffin of Sakina is that when Hazrat Musa felt that his death was approaching, he prayed for grace and safety for Bani Israil. Then by the grace of Allah, Hazrat Musa made a wooden coffin three yards long, two yards wide and two yards high and put the stone which brought water from earth in the forest of Yeta, pieces of the tablets of Torah, tray in which hearts of the prophets were being washed, garments of Hazrat Haroon and his own shoes in the coffin and closed its opening. When any calamity would come over them, Bani Israil would bring the coffin out and the calamities disappeared. This coffin was sometimes kept in the treasure of the king and sometimes with the dignitories of Bani Israil. But when Bani Israil deviated from the right path, Amalaqa conquered them, looted the coffin and put it at the feet of their idols. But Amalqa found the coffin on the head of the idols next morning. Then they put it into the fire but that could not be

burnt, nor it could be broken. At last they burried it at a place where urinal was made. Now anyone passing urine there developed sore and died away finding no alternative. They put the coffin on a cart and left it outside the territory. The angels carried it to the territory of Bani Israil. Now by the order of Hazrat Ashmoil, Talut set out in search of the coffin and found a pair of oxen pulling the cart without any driver. Talut recognized the coffin by signs and carried it to Hazrat Ashmoil.

Now they thought as to who had put them to untold troubles and made their women maid-servants after killing their male partners. Eighty thousand warriors led by Talut marched towards Jalut to take their revenge upon him. Jalut also advanced to face the army of Talut. When Talut entered a forest, he told his soldiers that they would come across a canal in the way, and one who would drink water from it, would be punished by Allah. When they came out of the forest they fell upon water but their thirst could not be quenched and their bellies got swollen. They declared their inability to face the army of Jalut; only four thousand soldiers remained with Talut who had kept themselves away from water of river; seventy six thousand people perished on the spot.

Jalut advanced towards Talut's army with one lakh soldiers. Talut prayed to Allah in the following words :

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٠﴾

'Rab'bana afrigh alaina sabraun-wa sabbitt aqdamana wan surna alal-qaumil-kafreen'.



(O' Lord ! bestow patience and stability on us and confer on us victory over the non-believers)

Among these four thousand soldiers all but three hundred thirteen, left company of Talut.

When Jalut saw that the number of soldiers against him was so little, he felt shame in meeting them in the battle-field. He, therefore, advanced alone on the horse back and challenged Talut for a duel; in case, Talut did not face him, he should send any other person for the purpose. Talut on the other side, declared that one who would face Jalut would be given hand of his daughter in marriage. None could gather courage to face the giant-like Jalut. At last Dawood Bin Isha came out from a corner and stood before Jalut like a growling lion.

**About Hazrat Dawood (alaihis'salam) duel with Jalut and assassination of Jalut.**

Hazrat Dawood belonged to the progeny of Bani Yahuda Bin Yaqub, and he was one of the thirteen brothers, youngest in age, frail in body and worked as a milkman. He had a sling with him, and anybody touched by the sling would die.

When Talut was assigned the duty of facing Jalut in the battle, Hazrat Ashmoil was revealed that the assassin Jalut was one of the sons of Isha, and a particular armour would fit him. Hazrat Ashmoil went to the house of Hazrat Isha and wanted to meet all his sons. Isha brought his twelve handsome and well-built sons before him but the armour could fit none. Hazrat Ashmoil asked if he had any more son. Isha said that he had one more son—thin, weak and yellow-eyed and makes goats graze in the pastures. Hazrat Ashmoil went to the forest and made Hazrat Dawood wear the armour.

When Jalut threw a challenge for a combat, Talut sought permission from the king for facing Jalut; the king permitted him with much reluctance owing to his being physically weak and unfit.

Hazrat Dawood came face to face with Jalut with his catapult and club. Jalut laughed at him and asked him to strike him with full strength. Hazrat Dawood took a piece of stone and putting it in his catapult shot at Jalut saying Allaho-Akbar, and his head was broken into pieces. His army got frightened and took to heels. Hazrat Dawood presented the head of Jalut before the king Talut. After a few days Hazrat Dawood asked Talut to fulfil his promise. Talut felt reluctant but Hazrat Ashmoil scolded him and he had to give his daughter in the marriage of Hazrat Dawood. Now Hazrat Dawood gained popularity among Bani Israil. Talut developed envy for Hazrat Dawood but concealed it during the life of Hazrat Ashmoil. After the death of Hazrat Ashmoil, Talut sought advice of his ministers for killing Hazrat Dawood. They advised him to take his daughter into confidence. Talut discussed the matter with his daughter and though she agreed with him, she informed Hazrat Dawood about the plot. Hazrat Dawood disappeared. One day the wife of Hazrat Dawood under the instruction of her husband filled a man-sized water skin with wine and lay it on the cot in the dress of Hazrat Dawood, and informed Talut that Dawood was lying intoxicated on the bed (wine was permitted in the religious code those days). Talut rushed to the house of Hazrat Yaqub with sword in his hand and cut the object lying on the bed into two. The wife spread the news of her husband's assassination. One day Talut went to a forest for hunting and recognized Hazrat



Dawood there. He chased him but he (Dawood) disappeared. Talut sent his detectives after him and he himself started killing the nobilities, especially the religious scholars.

But after sometimes Talut repented for his crime and would weep in the grave yard. A voice came from a grave that he had killed pious men and religious scholars. Talut wept bitterly and asked his servant if there was any religious scholar alive? One of his servants led him to an old woman who had been hidden for safety. The old woman took him to the grave of Hazrat Ashmoil and appealed him to come out taking recourse of Great Names of Allah. The grave of Hazrat Ashmoil cracked and he came out saying if the Doomsday had come. He was given to know the whole incident and about the cruelties of Talut and also that Talut's repentance was not granted. Hazrat Ashmoil told Talut that his repentance would be granted only when his sons went to holy wars and got assassinated. It happened so, and the kingdom was transferred to Hazrat Dawood.

#### **About Hazrat Dawood's Prophethood and kingship**

When both the Prophethood and kingdom were given Hazrat Dawood jointly, he was given Psalm (Zaboor), a Book based on preaching matters and wisdom.

When he would recite Zaboor, birds and beasts also assembled to hear it. Hazrat Dawood was very kind-hearted and piled the paupers. At times he would roam about the market place in disguise and asked about the treatment of Dawood. One day he found an angel in the way in the form of a man and asked as to what type of

man Dawood was. The angel replied that but one weakness, Dawood would have been the best person. On enquiry the angel said that he should not take his livelihood from the public exchequer. Hazrat Dawood took it as a warning and implored Allah to impart him such a skill that he could earn bread. He was made to learn casting armour by Allah and iron was made as soft as wax in his hand. It could take any form without hammering and putting it into fire.

He had fixed one day for meeting scholars, one for arranging court of justice, one for prayer and one for earning lawful livelihood.

Once a person accused a noble person from Bani Israil that he had taken his ox into his possession. The respondent denied the charge. Hazrat Dawood asked the plaintiff to present witness in his favour but he failed to do so. However Hazrat Dawood was impressed with his fairness and wailing but could not justify his claim without a witness. In the night following Hazrat Dawood dreamt that the plaintiff was true and the respondent was liable to be assassinated. The next day Hazrat Dawood ordered the respondent to hand over the ox to the plaintiff. The respondent expressed as to what religious code dictated that a claim was accepted without a witness, and other people also expressed their wonder over the verdict. The respondent started wailing again and said that even a prophet was doing injustice. Third day Hazrat Dawood ordered the respondent to hand over all his belongings together with his son, daughter and the whole tribe, and he would be killed as well. All the people astonished at this verdict. At last, Hazrat Dawood chained the culprit and proclaimed that people should



assemble outside the city. Then he made the respondent go under the gallows and ordered him for digging the root of a tree, where father of the plaintiff lay buried with a knife with the name of the slain engraved on it.

Hazrat Dawood said that the respondent was a slave of the plaintiff's father. He had killed his master and took all his belongings into his possession. Now that dishonest person was not giving even an ox to the son of his master. And hence he was to be killed for murder and all his belongings would go to the plaintiff. This incident struck people with terror and they refrained from committing sins even in privacy.

#### **About Hazrat Dawood facing the mischief**

Once Hazrat Dawood was reciting Zaboor that he saw a cock-like pigeon whose body was that of gold, arm that of brocade, beak that of ruby and eyes that of emerald. It sat before Hazrat Dawood. He was attracted to it and wanted to catch and give it to his youngest son. When he tried to lay his hand on it, it moved a little and kept him careless about the recital of Zaboor. At last it flew away. When he looked towards an orchard, he found a very beautiful woman taking bath in the cistern. When she saw reflection of a male figure in the water, she covered her body with her long and thick hair. Hazrat Dawood thought of marrying her at last. But she accepted his hand on the condition that if a male child was born to him, he would be declared as successor. Hazrat Dawood agreed and Hazrat Suleman was born to them.

Once two strangers came to Hazrat Dawood and requested him to do justice in the matter. One of them described that another person had nintynine goats and he himself had only one. But that person had forcibly

taken his one goat into possession also. Hazrat Dawood (alaihis salam), labelled the person to be an oppressor. They looked towards each other, laughed and disappeared. Hazrat Dawood thought them to be angels who had come for warning him. He lay down in prayer for forty days and wept so bitterly that his tears caused grass to grow. But he was told that he was to go to the grave of Oriya' to seek apology from him; he did accordingly. A voice came from the grave, O 'Prophet' what for did he awaken him from sleep? Hazrat Dawood sought forgiveness for his sin from him. He replied that he got Heaven only because of him and so he forgave him. When Hazrat Dawood returned happily, a voice came that He is the Justice and hence He does not believe in forgiveness sought in ambiguous words; he should place the fact in detail that he wanted to marry his wife when would be martyred, and did according to the plan. Now when Hazrat Dawood called Oriya' again, there was no response. Hazrat Dawood became sad. Allah consoled him saying that Oriya' would be conferred upon so much blessing on the Day of Judgement that he would forgive up his fault. Hazrat Dawood repented for the fault for thirty years that he lived for.

#### **About Hazrat Sulaiman (alaihis'salam)**

It is said that Hazrat Sulaiman had impression of piety on his forehead right from his childhood. Hazrat Dawood sought his advice when he was mere a child.

Once a case of Eilya and Yuhena came before Hazrat Dawood, that the cultivation of Eilya was grazed by the goats of Yuhena. Now the harm caused by the damage to the cultivation was fixed equal to the total amount of the estimated price of all the goats put toge-



ther. Hence Hazrat Dawood gave all the goats of Yuhena to Eilya. Yuhena returned weeping from the court of justice. Having heard about the verdict, Hazrat Sulaiman said that if his advice would have been sought in that case, he would have given such a verdict that both of them became happy. When informed, Hazrat Dawood called Hazrat Sulaiman for advice. He told that if the cultivator was allowed milk, hair and kids for his profit and the owner of goats would have been ordered to water the field, and when the cultivator returned to his former position, the goats should have been returned to the owner. Hazrat Dawood became pleased with the verdict and gave the same against his former one. This verdict pleased both the plaintiff and the respondent. Allah made all the birds, beasts, men obey Hazrat Sulaiman.

#### **About Construction of 'Baitul-Maqdis'**

Hazrat Dawood had laid the foundation of 'Baitil Maqdis' but it was completed by Hazrat Sulaiman. He also laid the foundation of a beautiful city with houses studded with silver, gold, ruby, emerald and pearls. A mosque was also constructed with gems and jewels.

When Bukht Nasar conquered the city, he annihilated it, and carried with him pearls and jewels of the mosque.

#### **About Bilquees (alaihis'salam)**

Hazrat Sulaiman had appointed every bird for one particular job. Woodpecker had been assigned the duty of discovering water.

Once Hazrat Sulaiman alighted from his throne for offering prayer, and the army was ordered to prepare food. The woodpecker thought it better to make a flight

round the city. It reached a city having many camel orchards and beautiful buildings. It alighted at an orchard and met one woodpecker and wanted to know about the city. The woodpecker narrated that the city was named Saba and the ruler was a queen named Bilquees. There were twelve chiefs, each having one lakh warriors under his command. The subject worshipped the sun.

Water ran short in the absence of the woodpecker and so Hazrat Sulaiman became angry with it and said that if it would not submit any sound reason for its absence, it would be put behind the bars or killed. When a falcon was sent to search the woodpecker it found it (woodpecker) flying back from the city of Saba. When it came before Hazrat Sulaiman, he caught its head. The woodpecker reminded him that one day he would also stand before Allah. Having heard this, Hazrat Sulaiman shivered with fear. Having left its head, he asked as to where he had gone. He told him about the queen Bilquees.

In order to test the truth, Hazrat Sulaiman asked Asif to write a letter with the following words :

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ أَلَا تَعْلَمُونَ أَنِّي مُسْلِمٌ ۝

'Innahu min Sulaimana wa annahu Bismillahir-Rahmanir-Rahim illa Ta'aloo alaiya wa'atooni Muslimeen.'

(This letter goes from Sulaiman (alaihis'salam) and begins in the name of Allah, Most Gracious and Most Merciful; do not feel superior and come after embracing Islam).



The woodpecker put the letter on the breast of queen Bilquees who was asleep. When she saw the seal of Hazrat Sulaiman on the letter, she shivered with fear and called her courtiers and sought advice. All of them counselled that the army was perfectly alert and was waiting for the order. The queen asked about Hazrat Sulaiman and she was told that Sulaiman was a great king, preached the religion of Hazrat Musa and all the men, genii birds and beasts obeyed his order.

The queen wanted to send some gifts to Sulaiman because he would not accept anything except Islam if he was a Prophet. The courtiers liked that plan. Now Bilquees sent him one hundred slaves in lady's garments and one hundred slave-girls in gent's garments, a ruby in a huqqah and two bricks of gold with Manzer Bin Umar, a very wise man of the court. She instructed Manzer to request Sulaiman to get men and women separated from each other and ask as to what was lying in the huqqah. If Sulaiman denoted everything correctly he must have been a prophet, otherwise a worldly king and in case of his being a king he should be addressed boldly and without any fear.

Hazrat Jibrail made everything known to Hazrat Sulaiman. He ordered the genii to prepare a ground of the bricks of gold and silver and to leave a place for four bricks; and the men and the genii should stand in separate rows. After that Hazrat Sulaiman made his throne to be put there with four thousand golden chairs facing the throne and the same number was put in the opposite direction. Now the great and the learned men of Bani Israil took the chairs in respect of their states and the whole army was under the shade of the wings of

birds. The messengers of Bilquees got struck with wonder. When they saw the ground of such bricks they felt ashamed and put their four golden bricks at the empty spot. When they reached the row of the genii they got embarrassed with peculiar faces, and after passing a big army of men and animals, they stood before Hazrat Sulaiman, and Manzer gave him the letter from the queen Bilquees. Then he separated men of Bilquees from women and pointed out that a ruby was lying inside the huqqah. After that he rejected the gift and asked them to tell their queen to embrace Islam, otherwise he would send such a large army that it would be impossible for any body to resist that.

When the messenger communicated the whole thing to the queen she uttered that Sulaiman was not only a king but a Prophet as well and she could not face him. After that she set out to meet Hazrat Sulaiman with utmost grandeur.

Hazrat Sulaiman asked as to who would bring the throne of the queen Bilquees before her arrival. Asif Bin Berkhiya the Prime Minister who had knowledge of Isme Azam (Great Names of Allah) brought it before Hazrat Sulaiman in the twinkling of an eye. He thanked Allah and ordered to change the gems from red to green. When Bilquees came before Hazrat Sulaiman and paid her respects, she was seated at the end of the Throne of Hazrat Sulaiman. She stared at the throne and on enquiry she uttered that she recognized the throne in spite of change of jewels.

After that Hazrat Sulaiman expressed his desire to marry her and got her introduced with his sister and other wives. Now Hazrat Sulaiman ordered the giants to



spread snow-white glass in the courtyard and put his throne at a place that one could reach it only after crossing the courtyard. Now Bilquees opened her lovely legs to be put into water. She was put to shame when Hazrat Sulaiman pointed out that she need not open her legs as the courtyard had glass over it instead of water. She accepted 'Faith' and Hazrat Sulaiman performed marriage with her.

#### **About the death of Hazrat Sulaiman (alaihis' salam)**

When Hazrat Sulaiman prayed and remembered Allah in his shrine, one tree grew there every day and devoted its uses and effects for various diseases. Hazrat Sulaiman got it recorded. One day a tree grew from the earth and revealed that its name was Khroob and it would be responsible for the ruination of his kingdom. After that Allah revealed him that his end was near. Hazrat Sulaiman made a will and made people write some necessary things. After that he requested Allah to keep his death secret for one hundred years for genii and devils, so that they could complete the work assigned to them. Now he took bath and wore clean clothes and stood in prayer with the support of his club. The genii and devils went on working day and night thinking that Hazrat Sulaiman was engaged in prayer. When one hundred years passed, Hazrat Sulaiman fell down because his club was eaten by moths and the claim of the devils that they have knowledge of hidden things fell flat on the ground.

#### **About Hazrat Luqman (alaihis' salam)**

Though Hazrat Luqman's Prophethood is disputed, his name is mentioned with prophets and he is mentioned in the Quran in the words:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ

'Wa laqad ataina Luqmanal Hikmatah'.

Hazrat Luqman was black and an Abyssinian. He earned his livelihood by grazing the goats. Since wisdom was bestowed upon him, he preached the masses once everyday. Once his partner Imam Shabani (Rahmatullah alaihi) asked how he learned wisdom though he used to graze goats with him. He replied that he learnt wisdom by speaking the truth, abandoning futile talk and practising honesty in life.

He was a slave in his earlier days. He was freed because his master once asked him to get a goat slaughtered and bring the best limb after getting it fried. Hazrat Luqman brought heart and tongue before his master. After a few days his master asked him again to get a goat slaughtered and fry the worst limb. Luqman again fried heart and tongue and brought them to his master. When the master asked the reason he replied that a clean heart and tongue are the best but an unclean heart and tongue are the worst.

#### **About Hazrat Yunus (alaihis' salam)**

Allah appointed him Prophet for the city of Nainwa. There he called people to follow the religion of Hazrat Musa and frightened them with the Punishment of Allah. But none of them followed him; they rather falsified what he said. Hazrat Yunus implored Allah for sending some punishment to his community and he himself left the place with his family members, informing the people that Punishment would descend upon them after three days. Then he stayed at a mountain of the same



spread snow-white glass in the courtyard and put his throne at a place that one could reach it only after crossing the courtyard. Now Bilquees opened her lovely legs to be put into water. She was put to shame when Hazrat Sulaiman pointed out that she need not open her legs as the courtyard had glass over it instead of water. She accepted 'Faith' and Hazrat Sulaiman performed marriage with her.

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country. Allah, first sent down a little heat from the Hell, which made people restless and they cried for Hazrat Yunus, but could not trace him anywhere. At last they assembled at a place outside the city and sought forgiveness from Allah confessing their sins and repenting for them. Allah the Gracious forgave and withdrew the Punishment. After that Hazrat Yunus paid attention towards Nainwa. But he came across Satan in the way who asked him not to go back to his community because they would falsify and ridicule him owing to disappearance of punishment from Allah. Hazrat Yunus was thus deceived by the Satan and decided not to meet the people. Now without waiting for the instruction from Allah, he arrived at the bank of the river and asked the boatman to let him cross the river with his family members. The boatman explained that since the boat was already loaded, only few could board the boat and the rest would have to go by another boat which was just to arrive there. Hazrat Yunus agreed and asked all members to board the boat save himself and two of his sons. When another boat arrived Hazrat Yunus contacted the boatman for the purpose. In the meantime one of the sons slipped into the river and got drowned, and the next one was taken away by a wolf. When Hazrat Yunus left by the boat, it stopped in the middle of the river without making any movement, while other boats were sailing smoothly nearby. The boatman pointed out that there was certainly someone in the boat who had fled from his master. Nobody doubted Hazrat Yunus because of his appearance but none else could be found too. But Hazrat Yunus himself revealed that it was he who had fled without permission of his Master, and hence he be dropped into water. But none got ready to drop such

a noble person. Now Hazrat Yunus pressed for drawing lots. It fell in the name of Hazrat Yunus but they argued that the lot could not be believed in. In short, the lots were drawn thrice and every time it fell in the name of Hazrat Yunus but still men in the boat did not agree to drop him into the river. In the meantime a big fish would come upon the surface of water opening its mouth before Hazrat Yunus. At last people in the boat were left with no alternative and they had to be thrown into the river. The fish put him into its mouth but it was immediately instructed by Allah that Yunus was not her food but a captive in her stomach. Hazrat Yunus remained safe in the stomach of the fish seeing the wonder of Almighty Allah through the crystal and glass-like stomach of the fish remembering Allah all the time. When Hazrat Yunus recited:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝

“La ilaha illa anta Subhanaka inni Kunto mena-zaalemin.”

Allah sent Jibrail to ask the fish to drop Yunus at the bank of the river where he was galloped by it. As he was dropped, a pumpkin tree grew with the order of Allah to keep him under its shadow and a deer was instructed to suckle him daily.

When Hazrat Yunus recovered from weakness and returned to normal condition he was ordered to go back to his community. Having reached there he came across a milkman who narrated him what had happened in the absence of Hazrat Yunus. After that Hazrat Yunus asked for some milk. The milkman told that since Yunus left



ther. Hence Hazrat Dawood gave all the goats of Yuhena to Eilya. Yuhena returned weeping from the court of justice. Having heard about the verdict, Hazrat Sulaiman said that if his advice would have been sought, in that case, he would have given such a verdict that both of them became happy. When informed, Hazrat Dawood called Hazrat Sulaiman for advice. He told that if the cultivator was allowed milk, hair and kids for his profit and the owner of goats would have been ordered to water the field, and when the cultivator returned to his former position, the goats should have been returned to the owner. Hazrat Dawood became pleased with the verdict and gave the same against his former one. This verdict pleased both the plaintiff and the respondent. Allah made all the birds, beasts, men obey Hazrat Sulaiman.

#### **About Construction of 'Baitul-Maqdis'**

Hazrat Dawood had laid the foundation of 'Baitil Maqdis' but it was completed by Hazrat Sulaiman. He also laid the foundation of a beautiful city with houses studded with silver, gold, ruby, emerald and pearls. A mosque was also constructed with gems and jewels.

When Bukht Nasar conquered the city, he annihilated it, and carried with him pearls and jewels of the mosque.

#### **About Bilquees (alaihis'salam)**

Hazrat Sulaiman had appointed every bird for one particular job. Woodpecker had been assigned the duty of discovering water.

Once Hazrat Sulaiman alighted from his throne for offering prayer, and the army was ordered to prepare food. The woodpecker thought it better to make a flight

round the city. It reached a city having many camel orchards and beautiful buildings. It alighted at an orchard and met one woodpecker and wanted to know about the city. The woodpecker narrated that the city was named Saba and the ruler was a queen named Bilquees. There were twelve chiefs, each having one lakh warriors under his command. The subject worshipped the sun.

Water ran short in the absence of the woodpecker and so Hazrat Sulaiman became angry with it and said that if it would not submit any sound reason for its absence, it would be put behind the bars or killed. When a falcon was sent to search the woodpecker it found it (woodpecker) flying back from the city of Saba. When it came before Hazrat Sulaiman, he caught its head. The woodpecker reminded him that one day he would also stand before Allah. Having heard this, Hazrat Sulaiman shivered with fear. Having left its head, he asked as to where he had gone. He told him about the queen Bilquees.

In order to test the truth, Hazrat Sulaiman asked Asif to write a letter with the following words :

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ أَلَا تَعْلَمُونَ أَنِّي مُسْلِمٌ ۝

'Innahu min Sulaimana wa annahu Bismillahir-Rahmanir-Rahim illa Ta'aloo alaiya wa'atoo ni Muslimen.'

(This letter goes from Sulaiman (alaihis'salam) and begins in the name of Allah, Most Gracious and Most Merciful; do not feel superior and come after embracing Islam).



The woodpecker put the letter on the breast of queen Bilquees who was asleep. When she saw the seal of Hazrat Sulaiman on the letter, she shivered with fear and called her courtiers and sought advice. All of them counselled that the army was perfectly alert and was waiting for the order. The queen asked about Hazrat Sulaiman and she was told that Sulaiman was a great king, preached the religion of Hazrat Musa and all the men, genii birds and beasts obeyed his order.

The queen wanted to send some gifts to Sulaiman because he would not accept anything except Islam if he was a Prophet. The courtiers liked that plan. Now Bilquees sent him one hundred slaves in lady's garments and one hundred slave-girls in gent's garments, a ruby in a huqqah and two bricks of gold with Manzer Bin Umar, a very wise man of the court. She instructed Manzer to request Sulaiman to get men and women separated from each other and ask as to what was lying in the huqqah. If Sulaiman denoted everything correctly he must have been a prophet, otherwise a worldly king and in case of his being a king he should be addressed boldly and without any fear.

Hazrat Jibrail made everything known to Hazrat Sulaiman. He ordered the genii to prepare a ground of the bricks of gold and silver and to leave a place for four bricks; and the men and the genii should stand in separate rows. After that Hazrat Sulaiman made his throne to be put there with four thousand golden chairs facing the throne and the same number was put in the opposite direction. Now the great and the learned men of Bani Israil took the chairs in respect of their states and the whole army was under the shade of the wings of

birds. The messengers of Bilquees got struck with wonder. When they saw the ground of such bricks they felt ashamed and put their four golden bricks at the empty spot. When they reached the row of the genii they got embarrassed with peculiar faces, and after passing a big army of men and animals, they stood before Hazrat Sulaiman, and Manzer gave him the letter from the queen Bilquees. Then he separated men of Bilquees from women and pointed out that a ruby was lying inside the huqqah. After that he rejected the gift and asked them to tell their queen to embrace Islam, otherwise he would send such a large army that it would be impossible for any body to resist that.

When the messenger communicated the whole thing to the queen she uttered that Sulaiman was not only a king but a Prophet as well and she could not face him. After that she set out to meet Hazrat Sulaiman with utmost grandeur.

Hazrat Sulaiman asked as to who would bring the throne of the queen Bilquees before her arrival. Asif Bin Berkhiya the Prime Minister who had knowledge of Isme Azam (Great Names of Allah) brought it before Hazrat Sulaiman in the twinkling of an eye. He thanked Allah and ordered to change the gems from red to green. When Bilquees came before Hazrat Sulaiman and paid her respects, she was seated at the end of the Throne of Hazrat Sulaiman. She stared at the throne and on enquiry she uttered that she recognized the throne in spite of change of jewels.

After that Hazrat Sulaiman expressed his desire to marry her and got her introduced with his sister and other wives. Now Hazrat Sulaiman ordered the giants to



spread snow-white glass in the courtyard and put his throne at a place that one could reach it only after crossing the courtyard. Now Bilquees opened her lovely legs to be put into water. She was put to shame when Hazrat Sulaiman pointed out that she need not open her legs as the courtyard had glass over it instead of water. She accepted 'Faith' and Hazrat Sulaiman performed marriage with her.

#### **About the death of Hazrat Sulaiman (alaihis' salam)**

When Hazrat Sulaiman prayed and remembered Allah in his shrine, one tree grew there every day and devoted its uses and effects for various diseases. Hazrat Sulaiman got it recorded. One day a tree grew from the earth and revealed that its name was Khroob and it would be responsible for the ruination of his kingdom. After that Allah revealed him that his end was near. Hazrat Sulaiman made a will and made people write some necessary things. After that he requested Allah to keep his death secret for one hundred years for genii and devils, so that they could complete the work assigned to them. Now he took bath and wore clean clothes and stood in prayer with the support of his club. The genii and devils went on working day and night thinking that Hazrat Sulaiman was engaged in prayer. When one hundred years passed, Hazrat Sulaiman fell down because his club was eaten by moths and the claim of the devils that they have knowledge of hidden things fell flat on the ground.

#### **About Hazrat Luqman (alaihis' salam)**

Though Hazrat Luqman's Prophethood is disputed, his name is mentioned with prophets and he is mentioned in the Quran in the words:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ

'Walaqad ataina Luqmanal Hikmatah'.

Hazrat Luqman was black and an Abyssinian. He earned his livelihood by grazing the goats. Since wisdom was bestowed upon him, he preached the masses once everyday. Once his partner Imam Shabani (Rahmatullah alaihi) asked how he learned wisdom though he used to graze goats with him. He replied that he learnt wisdom by speaking the truth, abandoning futile talk and practising honesty in life.

He was a slave in his earlier days. He was freed because his master once asked him to get a goat slaughtered and bring the best limb after getting it fried. Hazrat Luqman brought heart and tongue before his master. After a few days his master asked him again to get a goat slaughtered and fry the worst limb. Luqman again fried heart and tongue and brought them to his master. When the master asked the reason he replied that a clean heart and tongue are the best but an unclean heart and tongue are the worst.

#### **About Hazrat Yunus (alaihis' salam)**

Allah appointed him Prophet for the city of Nainwa. There he called people to follow the religion of Hazrat Musa and frightened them with the Punishment of Allah. But none of them followed him; they rather falsified what he said. Hazrat Yunus implored Allah for sending some punishment to his community and he himself left the place with his family members, informing the people that Punishment would descend upon them after three days. Then he stayed at a mountain of the same



spread snow-white glass in the courtyard and put his throne at a place that one could reach it only after crossing the courtyard. Now Bilquees opened her lovely legs to be put into water. She was put to shame when Hazrat Sulaiman pointed out that she need not open her legs as the courtyard had glass over it instead of water. She accepted 'Faith' and Hazrat Sulaiman performed marriage with her.

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country. Allah, first sent down a little heat from the Hell, which made people restless and they cried for Hazrat Yunus, but could not trace him anywhere. At last they assembled at a place outside the city and sought forgiveness from Allah confessing their sins and repenting for them. Allah the Gracious forgave and withdrew the Punishment. After that Hazrat Yunus paid attention towards Nainwa. But he came across Satan in the way who asked him not to go back to his community because they would falsify and ridicule him owing to disappearance of punishment from Allah. Hazrat Yunus was thus deceived by the Satan and decided not to meet the people. Now without waiting for the instruction from Allah, he arrived at the bank of the river and asked the boatman to let him cross the river with his family members. The boatman explained that since the boat was already loaded, only few could board the boat and the rest would have to go by another boat which was just to arrive there. Hazrat Yunus agreed and asked all members to board the boat save himself and two of his sons. When another boat arrived Hazrat Yunus contacted the boatman for the purpose. In the meantime one of the sons slipped into the river and got drowned, and the next one was taken away by a wolf. When Hazrat Yunus left by the boat, it stopped in the middle of the river without making any movement, while other boats were sailing smoothly nearby. The boatman pointed out that there was certainly someone in the boat who had fled from his master. Nobody doubted Hazrat Yunus because of his appearance but none else could be found too. But Hazrat Yunus himself revealed that it was he who had fled without permission of his Master, and hence he be dropped into water. But none got ready to drop such

a noble person. Now Hazrat Yunus pressed for drawing lots. It fell in the name of Hazrat Yunus but they argued that the lot could not be believed in. In short, the lots were drawn thrice and every time it fell in the name of Hazrat Yunus but still men in the boat did not agree to drop him into the river. In the meantime a big fish would come upon the surface of water opening its mouth before Hazrat Yunus. At last people in the boat were left with no alternative and they had to be thrown into the river. The fish put him into its mouth but it was immediately instructed by Allah that Yunus was not her food but a captive in her stomach. Hazrat Yunus remained safe in the stomach of the fish seeing the wonder of Almighty Allah through the crystal and glass-like stomach of the fish remembering Allah all the time. When Hazrat Yunus recited:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝

“La ilaha illa anta Subhanaka inni Kunto mena-zaalemin.”

Allah sent Jibrail to ask the fish to drop Yunus at the bank of the river where he was galloped by it. As he was dropped, a pumpkin tree grew with the order of Allah to keep him under its shadow and a deer was instructed to suckle him daily.

When Hazrat Yunus recovered from weakness and returned to normal condition he was ordered to go back to his community. Having reached there he came across a milkman who narrated him what had happened in the absence of Hazrat Yunus. After that Hazrat Yunus asked for some milk. The milkman told that since Yunus left



them there was no rain, nor there grew any grass and this resulted in the goats going dry without milk. Hazrat Yunus spread his hand over the backs of a few goats and the goats started giving milk. The milkman was struck with wonder and cried that he was the Yunus, if Yunus was still alive. Hazrat Yunus replied in the affirmative and asked the milkman to inform people that Yunus had returned. When the milkman informed about Hazrat Yunus, people assembled in large number and charged him to be false and deceptive. But the goats bore witness that Hazrat Yunus had taken their milk, and the stone became a witness of his sitting on it; people wondered his return and started searching him. When he came across people fell down at his feet, kissed his hands and legs and brought him to the city with great respect. Hazrat Yunus brought blessings of all kinds to his community and preached till the end of his life.

#### **About Hazrat Aziz (alaihis'salam)**

When Bukht Nasar ruined Baitul-Maqdis, he took Hazrat Aziz to Baitul-Maqdis as a captive with Bani Israil. No scholar of Torah was greater than him in that age. When he was set free and left for his homeland, he passed through a deserted village. There he halted at an orchard where fig and grapes were lying in abundance. He collected some fruits and his thought turned towards dilapidated walls and old bones and pondered over the process of being alive after death. With this thought in mind he passed into deep sleep and during this state his soul was taken out of his body and his body was made invisible; but the food and drink etc. remained fresh. In this period his animal also died.

Hazrat Aziz got life after a hundred years. An

angel asked as to how much time did he pass there, he replied that he had covered a very short period of one day or less than a day. The angel asked him to see that his food and drink was as fresh as it was to be, but his ass died so long ago but he was to observe how the dead animal was passing through the process of getting life again. When Hazrat Aziz looked towards his ass, he saw that the decomposed bones were meeting each other; veins and meat were getting stuck to their respective places; and Allah the Almighty revived the ass by covering it with skin. When Hazrat Aziz came back home on his animal none recognized him in the village and he found the order of his house changed. He found an old woman standing at the door. When he asked her if that was the house of Aziz. Replying in the affirmative she asked the stranger as to who he was that he was calling the name of her husband after so long a time. He said that he was none but Aziz. The maid-servant unbelievably said that Aziz disappeared about hundred years ago leaving any trace behind; now if he was true he prayed for her eyesight to be restored so that she could see and recognize him. Hazrat Aziz prayed for the restoration of eyesight and put his hand upon her eyes, which made her eyesight return. As the eyesight returned she recognized him to be Aziz saying that there was no change in his appearance at all while his son of 110 years and grand children and great grand children turned white-haired.

Then the slave-girl went to people and informed about the return of Hazrat Aziz. But Aziz's children and Bani Israil did not accept the fact. The slave-girl said that she had regained her eye-sight only due to him. All rushed to him and first of all the son of Hazrat Aziz



revealed that his father had a mole between the shoulders. Hazrat Aziz uncovered his back and the son accepted the truth. But the community argued that he would be accepted if he could recite the Torah as none remembered it so properly as Aziz after Haroon; and the whole volume of Torah was destroyed during the plunder of Bukht Nasar. Hazrat Aziz started reciting Torah right from the beginning and people recorded it. After that a volume of Torah which was kept hidden from the plunders was brought and on comparing difference of even a letter was not traced. Though they became faithful to Hazrat Aziz excessive faith misled them and they declared Hazrat Aziz to be the son of Allah. Hazrat Aziz lived for 50 years more and preached people till his death.

#### **About Hazrat Zakaria (alaihis salam)**

There was a man named Imran. He was issueless. His wife lost hope of an offspring due to oldage. Once she observed a hen breaking an egg and thus producing a chicken. The desire for an issue awakened in her too and she was conceived as a result of her prayer to Allah for a child. When she found sign of pregnancy, she vowed that if she got a male child she would get it reserved for the service of Baitul-Maqdis. When Hazrat Maryam was born her mother became sad but prayed for her safety. After that she wrapped Maryam in a piece of cloth and took the child to religious scholars at Baitul Maqdis. Hazrat Zakaria was the prophet and chief of the community those days. Every body expressed his desire to bring her up, but Hazrat Zakaria argued that since her aunt was his wife he had more right over her. The matter was decided in favour of Hazrat Zakaria after drawing the lots thrice.

When Maryam grew young, she insisted that she was ready to serve the mosque. Now Hazrat Zakaria brought her to the mosque and constructed such a room there that none could enter the room without a ladder. When Hazrat Zakaria left the place, she would lift the ladder and got the door locked. When Hazrat Zakaria would come he found the fruits of summer during winter and those of winter in the summer. He would wonder at this uncommon phenomena and asked as to wherefrom she got those fruits. She would reply :

هُوَ مِنْ عِنْدِ اللَّهِ

heya min indal lahe (from Allah).

When Hazrat Zakaria saw that wonderful phenomena, he invoked Allah that he could give him a son in the oldage, if he had Power to give Maryam fruits against the season. Allah accepted his invocation and once he was sounded that Allah would give him a son named Yahya. He was also told that the sign of pregnancy was that he would stop talking to any one for three days but through signs.

At last Yahya was born and he was made Prophet right in his childhood. He would not play with children of his age, passed his moments in prayer, wept most of the time, and fell fainted at the mention of the Hell.

#### **About the Martyrdom of Hazrat Zakaria (alaihis salam)**

When Hazrat Maryam became pregnant and since none would go to her except Hazrat Zakaria the wretched Jews propagated that Hazrat Zakaria must have been responsible for the child born to Hazrat Maryam. When they showed their intention to kill Hazrat Zakaria, he left the place and found in the way a big tree calling him to take refuge. When he went near the tree, it tore



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itself apart and covered Hazrat Zakaria. But Satan the cursed, caught the border of his sheet and pointed out the searching Bani Israil that he had never seen such a big charmer. When Bani Israil wanted to set the tree on fire, the Satan advised them to tear it. When the saw came upon the head, the angel and others heavenly beings got disturbed but could not say anything because of perfect silence on the part of Allah, the Almighty. When Hazrat Zakaria wanted to cry out of pain he was called upon to keep silent otherwise his name would be rubbed off from the list of Prophets; and he succumbed Silently

#### **About Hazrat Yahya (alaihis salam)**

In the age of Hazrat Yahya there lived a king who had malice towards the Prophets and religious scholars. He had a daughter from the former husband of his wife. His wife who had now become old, wanted to give her daughter to the king in marriage, so that no other woman could enter the palace as a queen. The king being hesitated, requested Hazrat Yahya to tell him if he could marry her. Hazrat Yahya told him emphatically that his daughter was not permitted for him.

One day the old queen found the king intoxicated and sent her daughter to his bedroom in an attractive make-up and inviting gesture. When the king wanted to commit sexual intercourse with her, she refused to allow him to do so unless Yahya was assassinated. The king permitted her to do as she liked and by her order the head of Hazrat Yahya was brought to the king in a tray, and thrice the head sounded that the daughter was forbidden to the king. At last the earth swallowed both the king and his daughter.

After the king of Persia conquered Bani Israil and

plundered the whole territory of Syria. He halted at Baitul-Maqdis and ordered to kill the Jews in such a large number that the river of their blood reached his army. It is said that the head of Hazrat Yahya was shedding blood continuously from the day it was separated from the body and did so unless seventy thousand Jews were killed. Now the chief of the army took pity on the rest of the Jews but since the order of the king remained unfulfilled, the chief slaughtered animals to reach blood up to his army.

#### **About Hazrat Isa (alaihis'salam)**

Though Hazrat Zakaria was killed because he was made responsible for the conception of Hazrat Maryam, but her pregnancy had quite a different story.

Once Hazrat Maryam went to the house of her aunt or sister for a bath after menses. As she drew the curtain Hazrat Jibrail appeared before her in the shape of a handsome youth. Hazrat Maryam shivered from within and asked the youngman to keep away if he was pious. Hazrat Jibrail explained that he was an angel and had come to give her a son. She argued how she could get one as no man had yet touched her. Hazrat Jibrail told her that it was quite easy to Allah and the soul of Hazrat isa (alaihis'salam) was blown at the clothe of Hazrat Maryam and she became pregnancy.

When Yusuf, the son of the maternal uncle of Hazrat Maryam heard about the pregnancy she became very sad. He asked Hazrat Maryam if a tree could come up without seed. She questioned as to which seed made the first tree come up on the earth. When he asked if a child could be born without a male partner, she replied that it could happen without father and mother as it



happened in case of Adam and Eve. Yusuf apologised for his questions.

After that Hazrat Maryam was directed to leave the area. She reached a village named Baitul-Jahm, in the company of Yusuf. She felt birth-pain there and gave birth to Hazrat Isa, who was given bath in a spring by the angels. The dry date trees were made green once again and they started producing dates in abundance.

Now Hazrat Maryam asked Hazrat Jibrail to explain as to what would she say if people enquired how the child was born to her. Hazrat Jibrail advised her to keep mum as people used to observe fast keby keeping mum also.

When Bani Israil knew about the matter, they reached the village, Hazrat Maryam was living in and started tearing their clothes and casting dust upon their heads for the 'Crime' committed by Hazrat Maryam. She asked them to put the matter to the child in the cradle. They fell in anger and said that she wanted to laugh away everything. Now Hazrat Isa spoke from the cradle that he was the servant of Allah; he was conferred upon a Book; and he was appointed a Prophet by Allah. This statement from the child opened their eyes and they brought back Hazrat Maryam with much respect.

When Hazrat Isa attained puberty he was ordered by Allah to preach among the Bani Israil. They argued that they would not abandon the religion of Hazrat Musa on the instruction of a 'fatherless child'.

Now Hazrat Isa became sad and came out of the city. He saw a group of washermen, washing clothes.

Hazrat Isa asked them why did they not clean their hearts like the clothes? They asked how? He replied that they could do so by saying: 'La ilaha illallah Isa Rasoolul' lahi. All of them accepted Faith and became his companion. Once he came across a group of people who were engaged in catching fish. When they were given message of Allah, they also became Faithful.

Now Bani Israil told Hazrat Isa that every Prophet had some miracle, so what type of miracle did he have? He asked what did they want? They asked him to cure a born-blind child, Hazrat Isa blew over the eyes and he got his eye-sight restored. When another miracle was demanded, he took a little dust in his hand, gave it shape of a cock, blew over it and it flew into the air.

After that Hazrat Isa left for a city named Nazibain which was ruled by a proud and despotic king.

Hazrat Isa asked people as to who would go to the city and proclaim that Isa wanted to enter his city. A person named Yaqoob got ready to do the job. Another Person name Thoban wanted to accompany him and he was also allowed; a third person named Shamoon also wanted to be allowed for the purpose and he too was permitted. While Shamoon stayed outside the city, Yaqoob and Thoban entered the city. But the episode of the birth of Hazrat Isa was already given publicity before they reached there. When they proclaimed about the arrival of Hazrat Isa, the people assembled there in large number and enquired as to who said so. Yaqoob refused to have said so, but Thoban conferred it. They refused to accept the fact and used filthy language for Hazrat Isa and Hazrat Maryam. The king threatened to assassinate him if he did not stop saying so. Thoban did not budge



an inch. The king ordered to cut his hands and legs and to be thrown outside the city.

Now Shamoon came to Thoban and asked as to what would he say to people. He replied that he would say that Isa was the Prophet of Allah. Shamoon asked to put the proof. Thoban replied that Isa cured lepers and leucoderemics; Shamoon said that the same could be done by physician also. When he said about any other proof, Thoban told that Isa could tell about what people eat and what they heard inside their house; Shamoon replied that even the charmers and astrologers could do that. When Shamoon asked to give him any other proof he told that he could make a living cock out of dust, Shamoon said that the same might be done by charmer too. When Thoban revealed that Isa could bring the dead to life. Shamoon agreed that only Allah or His Prophet could do that.

Now they decided to call Hazrat Isa to their city and if he (Isa) refused and proved helpless in the matter, Thoban would be put to greater torture. Now if Isa brought a dead to life which was not believable, only then they would become faithful because reviving a dead person was the definite proof of his being a Prophet.

The king liked the argument of Shamoon and sent for Hazrat Isa. He also asked Shamoon to talk to Isa. Shamoon told Hazrat Isa that, that person was being sent by thee, and there he had become victim of the wrath of their king, because he claimed that thou art the Messenger of Allah. Isa said that he was right. Shamoon said again that he claimed that Isa cured the lepers and leucoderemics; he was right said Isa. Shamoon stressed that if the claims of Thoban would not prove correct, he would be killed with his comrades.

After that Shamoon asked Hazrat Isa to cure his comrade Thoban first. Hazrat Isa put his hand on the amputated limb and they became perfect again. Shamoon told the king that it was just a sign of Prophethood. Then Shamoon asked Hazrat Isa to tell as to what they ate the previous night. Hazrat pointed out every one as to what he had eaten and how much had he hoarded. Shamoon said again that the man sent by him claimed that he made a cock of dust and that would fly as a living one. Hazrat Isa proved his claim. After that the worst of the patients got cured by him. Now they requested him to revive a dead person. Hazrat Isa asked them to signify the dead person. They said that their common ancestor Sam Bin Nuh be revived. Hazrat Isa went to the grave of Sam in the company of a large number of people; he first offered two rakahs of salat and after invoking Allah with folded hands he called "Sam" and the grave of Sam tore asunder. A white-bearded person came up and replied O, Soul of Allah; I am here, and then turning towards the community he asked them to accept his prophethood as he was Isa, the Son of Maryam the Chaste and Truthful; then Hazrat Isa asked Sam that hair would not grow white in his age. So how his beard turned white. He replied that when he heard his (Isa) voice, he thought that the Day of Resurrection had arrived and hence its terror turned his hair white. Hazrat Isa asked him to stay for some time on the earth but he refused to live anymore saying that the bitterness of his first death was still there in his throat. Moreover, if he had to taste death one day why should he express desire to live for a few days only. He requested Hazrat Isa to pray for his departure to the blessings of Allah, and happened so. This miracle turned the entire people of Nasibain Faithful.



**About descent of food from heaven**

The comrades of Hazrat Isa remained in her company most of the time. Once they felt hungry during sojourn. They expressed their desire that Hazrat Isa should pray Allah to send food from heaven. When insisted much, Hazrat Isa offered two rakahs salat first and implored Allah for sending down food from heaven. Allah the Alimighty accepted it on the condition that the ungrateful would be heavily punished.

Now a tray came down from the heaven. Hazrat Isa told that only the most clean and pious among them could uncover the food. People claimed that none of them was more pious than Hazrat Isa himself. Then Hazrat Isa uncovered the food saying: 'Bismillahe Khairur razequeen.' The food consisted of fish without bones, all types of vegetables except garlic, some vinegar, a little salt, bread, some olive, five pomegranates and some dates. Hazrat Isa invited them to eat from the food as much as they liked. The food not only filled their hunger, it cured them of all their ailments. From that day the food descended in the morning and was lifted after the moon.

After sometime, Allah ordered that only paupers, orphans and patients could eat from the heavenly food and the rich were not allowed to take anything from that food. The order of Allah displeased them and some of them claimed that the food was not divine and others stressed that, that was not heavenly. When they cast doubt about food, Allah revealed Hazrat Isa that the ungratefals would be punished. Hazrat Isa informed them about the approaching punishment from Allah. When they got up next morning, four hundred or seven hundred of them

took the shape of pigs wandering in the lanes, eating night soil and all of them died after three days.

**About Hazrat Isa's departure to heaven**

It is said there was a despotic king in the times of Hazrat Isa. Hazrat was directed to invite him towards the true religion. One day Isa preached him in the open court that he was the Prophet of Allah; Bible had been revealed to him; the religion of Hazrat Musa was now for feited and his own religion was to be followed now. But the wicked king not only refused to follow him but also asked people to kill him. Hazrat disappeared, pointing out his followers that an unlettered Prophet of Allah would appear in Arabia and hence they should stress the ensuing generation to accept his faith if any of them got it.

In the meantime, one of his comrades left his company and communicated to the king as to where Hazrat was in the hiding. He was arrested by king's men and he was put in a cell under strict supervision. Now Allah sent Hazrat Jibrail who carried Hazrat Isa to heaven by breaking the roof of the room. The Jews sent one of his men into the cell but he could not trace him there and his own figure was changed to look like that of Hazrat Isa; and setting all his arguments aside, the Jews hanged him without loss of time. After that they searched Hazrat Isa in vain and fell in doubt about the whereabouts of Hazrat and would remain doubt till the Day of Resurrection. When Hazrat Isa reached, his nature and habits were changed to suit the world of angels and he would live among them till the last day of the Earth when Imam Mehdi would appear and Dajjal(anti-chirst) would see the light of the day. It would be the time when



Hazrat Isa (alaihis'salam) will come down at MAKKAH (Mecca) by the Order of Allah, when time for morning prayer will begin. At that time an invisible voice will say :

هَذَا عِيسَى بْنُ مَرْيَمَ رُوحُ اللَّهِ وَكَلِمَةُ اللَّهِ

'Haza Isabano Maryama roohul-laha wa kalima-tul-lah;

people will make him come down from the tower with much joy. Now Hazrat Imam Mehdi will request him to lead the prayer. Hazrat Isa will say that since he (Mehdi) was ahead of him, he would follow his code of religion.

After that Hazrat Isa shall marry and shall have children and fight against the opponents of the religion of Hazrat Muhammad (Sallallaho alaihi wa Sallam). He will establish justice on earth to the extent that goat and wolf, lion and cow will drink water at the same place. When he will die the Muslims will bury him with Hazrat Muhammad (Sallallaho alaihi wa Sallam) and the Shaikhain (raziallaho anho) in the chamber of Hazrat Ayesha (raziallaho anha).

#### **About the Holy Prophet Muhammad (Sallallaho alaihi wa sallam)**

It is commonly believed by the followers of Sunnah that the Holy Prophet (Sallallaho alaihi wa Sallam) said that first of all Allah Created his 'Light' and illuminated everything from earth to sky with his Light.

Ka'ab Ahbar narrated that when Allah created Adam (alaihis salam) He put the Light of Muhammad (Sallallaho-alaihi wa Sallam) into his forehead. When

Hazrat Shees was born, the same Light shone at his forehead, and it descended generation after generation in his lineage, and the forefathers of our Holy Prophet were never stained with adultery and other vices.

The Same Light appeared in the forehead of Hazrat Ibrahim and then that of Hazrat Ismail and touched the forehead of Abd Munaf after passing through his decendents

Abd Munaf had four sons namely, Abdus' Shams, Hashim, Muttalib and Naufil. Hashim was the forefather of the Holy Prophet (Sallallaho alaihi wa sallam) and Hazrat Imam Shafaei (rahmatullah alaihi) was also among his grandsons. Hashim took the seat of Abd Munaf and took charge of giving water to Pilgrims of the Holy Ka'aba of Zam'zam (The Holy well in Mecca) and he kept the Key of Ka'aba with him. He was famous for his generosity and bravery. Abdul Muttalib became his successor. Once he saw a dream that if a particular spot was dug out, sacred well (Zam'zam) would be found there. Abdul Muttalib vowed that if his dream was true and he was conferred upon ten sons he would sacrifice one. When the house sighted in the dream was dug out, the sacred well appeared. Now various sections tried to capture the sacred well but Abdul Muttalib overpowered all of them. Now when Abdul Muttalib wanted to fulfil his vow to sacrifice any one of the ten sons, the lot was drawn in the name of Abdullah, father of the Holy Prophet Muhammad (Sallallaho alaihi was Sallam). Since Abdullah was apple of all eyes, even the thought of sacrificing Abdullah distrubed all. At last they consulted Shuja noted soothsayer who advised them to put ten camels against Abdullah and



drow lot between the two and to go on increasing the number of camels unless the lot was drawn in the name of camels. It happened so when the number of camels reached one hundred and all the camels were offered in charity.

When Abdullah attained puberty he was married to Amna bint Wahab bin Abd Munaf. Abdullah died before the birth of the Holy Prophet (Sallalloho alaihi wa Sallam).

#### **About Birth of the Holy Prophet (Sallalloho alaihi wa Sallam)**

From Hazrat Adam (alaihis' salam) to Hazrat Isa (alaihis' salam) every Prophet would stress the greatness and virtues of the Holy Prophet (Sallalloho alaihi wa Sallam) and every Book descending on every Messenger of Allah bore his Holy name and details about him. Details about the Holy Prophet (Sallalloho alaihi wa Sallam) find place in Taurah and Bible as well; even the Holy Scriptures of Hazrat Adam (A.S.) and Hazrat Ibrahim (alaihis' salam) had descriptions about him.

Hazrat Amna revealed that she never felt any burden during pregnancy. All the idols bowed down during the night of the birth of Hazrat, and the seat of Satan got capsized, bringing of news by the Satan from heaven got stopped; fourteen minarets of the palace of 'Naushe-rawan' fell down and the burning fire-temple of Persia got extinguished. Hazrat Amna describes that she found holy ladies coming down from heaven at the night when the holy birth of Hazrat Mohammad was to take place.

As the Messenger of Allah was born, the whole of East and West got illuminated. She found the holy child

wrapped in silk. At the very birth, he was found circumcised. A voice sounding 'Yar hamoka rab' boka ya Muhammad' came from the invisible.

Abdul Muttalib narrates that the night Mohammad was born, he was himself inside the Holy Ka'aba and he observed all the four walls of Ka'aba performing prostration; Baitullah (the House of Allah i.e. Ka'aba) sounded with Allaho Akbar and 'Hubul' the biggest idol fell down, the stones of 'Safa' and 'Merva' mountains started fluctuating.

Now Abdul-Muttalib brought the holy child to Ka'aba, recited verses thanking at his birth and then handed him over to Hazrat Amna.

Hazrat Muhammad (Sallalloho alaihi wa Sallam) was born on the 12th of Rabi-ul-Aw' wal in the night of Monday.

#### **About Serving and Suckling of Halima, the maid-servant of the Holy Prophet (Sal'am)**

It was practice with Arabs that twice every year women from different parts of land used to arrive at Makkah (Mecca) to bring infants to their place to serve them as wet-nurse and returned them after the period of suckling was over. Thus they were given reward for serving the children. That year woman of Bani'sa'ad came to Mecca and Halima Sadia was one of them. That year their territory was in the grip of famine. Halima arrived at Mecca, accompanied by her husband on an old she-camel, while her husband came on an ass. They reached Mecca slowly and with much trouble while other women arrived earlier and picked up infants of the wealthy families. But none of them touched Muhammad Bin Abdullah, an orphan, because none of them expected



much from an orphan. But Halima refused to go back empty handed and sought her husband's advice on taking Muhammad, the orphan because he had an illuminating forehead. Halima's husband agreed to the proposal. When she contacted Amna and came to know the phenomena and allround blessings at the time of his birth, her joys knew no bounds. When her husband knew the account, he too became very happy.

Halima says that Muhammad always suckled from one nipple and left another one for his foster-brother. Their she-camel also gave so much milk that they drank it to the extent of satiation; and on way back home Halima looked so much blessed that other women grew envious to her. On return journey, their weak and frail ass surpassed all other animals. Their goats also gave abundant milk while others had dried their milk. Hazrat Muhammad (Sallallohu alaihi wa Sallam) looked so grown-up and healthy within two years what other children would not do at the age of four.

When age of suckling was over, Muhammad was brought back to Mecca to be returned to Hazrat Amna. But on the pretext of riots and epidemics, Halima took permission from Amna to take him back with her. Once Hazrat said that his brother would go to graze their goats in the day and he was left alone; hence he too be allowed to accompany them. Thus Muhammad accompanied his foster-brother to forest for two months.

Once his foster-brother rushed back crying that two white-dressed men caught Muhammad, made him lay down and tore his belly. Halima and her husband

rushed to the spot crying loudly. He smiled as he saw Halima and narrated that two white-dressed persons laid him down, took out his heart after tearing his chest and extracted a few drops of blood. Another person having cold water of snow in a vessel washed his heart with it and putting it back into his chest stitched it without causing any pain. Now Halima and her husband became anxious for his safety and hence Muhammad was led back to Mecca and handed over to his mother. Hazrat Amna led him to meet her relatives in Medina when he became six years old. And while on a return journey to Mecca she fell ill at Abva'a and died. Umme Aiman, her maid-servant accompanied Hazrat Muhammad to Mecca and handed him over to his grand father Abdul Muttalib who also died when Hazrat became seven years old. Abdul Muttalib collected his sons before his death and consigned Hazrat Muhammad to Abu Talib.

When Hazrat Muhammad became twelve years old, Abu Talib wanted to leave for Syria with his merchandise, but Hazrat Muhammad asked him on whom he was leaving him alone. Abu Talib embraced Hazrat Muhammad and took him with himself.

During his journey, Abu Talib halted at a village six miles from Basra. There was a shrine where lived a monk named Bahira. He had knowledge about heavenly scriptures. He knew that the last Prophet would arrive at that shrine under a tree. When the caravan appeared he saw that a piece of cloud was casting its shadow on someone's head and was certain about his being a Prophet. When the caravan arrived nearby, Bahira sent his servant and invited them to Mecca to have their dinner Bahira, the monk. The caravan expressed a little



wonder at the invitation from Bahira because he never did so before it. All of them went to dine with Bahira but Hazrat Muhammad was left because of his tender age. Bahira saw every face but he missed the Light of Prophethood on all faces. At last he enquired as anybody else had been left by them. When Abu Talib referred to Hazrat Muhammad, he asked him to bring him anyhow. When Hazrat Muhammad came, Bahira found in him the sign of Prophethood and seated him with much respect.

After the dinner, Bahira asked Hazrat Muhammad to vow by Lāt and 'ooza' to tell him truthfully what he asked without concealing anything from him. Hazrat Muhammad asked Bahira not to take the names of idols before him because there was no enemy greater than him. Now Bahira requested him to uncover his back so that he could see the signs of Prophethood. When Hazrat did so, Bahira kissed the signs and bore a witness to his being the last Prophet. He also requested Abu Talib not to take him to Syria as the wretched Jews were the enemy of the last Prophet. Abu Talib agreed and returned to Mecca after selling his goods at Basra.

**About Hazrat's (Sallallahu alaihi wa Sallam) marriage with Khadijatul-kubra.**

When Hazrat Muhammad attained twenty-five years of age, Abu Talib once mentioned about his economic problem and advised Hazrat Muhammad to take some merchandise from Khadija bint Khawelad, if he could, and he hoped that Khadija would not refuse. When Khadija got information, she offered to pay him double amount if he could put her merchandise on sale because she was convinced of his honesty. Abu Talib

became very happy. Khadija gave Hazrat Muhammad merchandise with a slave named Maisara, expert in the art of bargaining. They left with the caravan to Syria. Maisara observed many miraculous deeds and served Hazrat Muhammad with much regard. When Hazrat Muhammad arrived at the shrine of Bahira, he was informed that Bahira had already left for his internal abode and he was succeeded by another monk named Nastura. He knew about Hazrat Muhammad from the heavenly Book. Nastura was rather waiting restlessly to see him pressed Maisara not to take Hazrat Muhammad. Maisara agreed and having sold the goods at Basra they went back to Mecca. It was noon when they were passing through a field in Mecca.

Khadija saw from her house top that two persons were coming on camel back and one of them was under the shadow of cloud. She uttered 'May Allah' those travellers stay at her place. When Maisara saw all that he felt and heard about Hazrat, Khadija developed love for the Holy Prophet (Sallallahu alaihi wa Sallam) and resolved to marry him. After two months, Khadija sent a woman of his confidence to Hazrat Muhammad with the message of marriage. Hazrat accepted the offer. Then she sent Warqa Bin Naufil to inform the relative of Hazrat Muhammad. Hazrat Hamza went to her house first and settled the matter. Then Hazrat Abu Talib and others followed him and Khutbah-e-Nikah was delivered. Warqa Bin Naufil represented Hazrat Khadija. Now Quraish decided to do some construction work in Ka'aba because Hazrat Ibrahim (alaihis-salam) constructed only four walls without a roof over them. Now the walls were facing decay. By chance a Roman Ship was broken near Jeddah. The Quraish got a



chance to do construction work with the planks of the sunken ship. Waleed Bin Mughira went to Jeddah and purchased wood and they decided to construct a roof on Ka'aba. Hazrat Muhammad also participated in the construction work. But they differed on the point of setting Hajr-e-Aswad. Every body wanted to do it and this resulted in a serious conflict that might lead to a civil war. Waleed Bin Mughira made people agree to the proposal that one who would turn up the earliest in the next morning would put the stone. Now it was Hazrat Muhammad who turned up the earliest and people offered him the stone to be put. But Hazrat Muhammad spread his sheet and having put the stone in the sheet asked one person from every tribe to hold the sheet so that nobody could feel deprived of the blessing when all of them took the stone to the walls, Hazrat Muhammad set it to the wall. Thus all of them felt satisfied and the conflict disappeared.

#### **About revelation and Prophethood conferred upon Hazrat Muhammad**

When time for getting prophethood drew near, Hazrat Sallallaho alaihi wa Sallam, started having good dreams; stones and trees so often conveyed their salam to him. It was because the sudden revelation by Hazrat Jibrail could become unbearable to him. Those days Hazrat Sallallaho alaihi wa Sallam liked privacy. Now he used to pray in the cave of Hera, few miles away from Mecca with provisions for several days. After that Hazrat Jibrail descended with revelation on the 17th of Ramzan in the form of a very chaste and attractive person. Hazrat Sallallaho alaihi wa Sallam asked him to reveal his identity. He revealed that he was

Jibrail and requested Hazrat to recite. Hazrat (Sal'am) expressed his inability to read and write.

Now Jibrail pressed him heavily and requested him once again to recite after leaving him free. When Jibrail pressed him thrice, he asked him as to what should be recited. At this Jibrail requested him to recite:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۚ الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۚ

Iqra bisme rab'bekal-lazi khalaq; Khalaqal-insana min alaq, iqra wa rab'bokal-akramul-lazi allama-bil qalam allamal insana malam ya-lam

After that Hazrat Jibrail made him learn how to perform wudu (ablution) by striking his wing against a house and taking out water from there. After ablution, Jibrail led the prayer followed by Hazrat Sal'am. After offering two rakahs of Salat Jibrail disappeared. Hazrat Sal'am returned to his wife Khadija reciting those ayahs, with beating heart. Hazrat Khadija consoled him and wrapped him in rugs. Hazrat Sal'am said that he faced a situation that he had no hope to live anymore Hazrat Khadija consoled him saying that Allah would never put him to any shame and disgrace because he was pious and hospitable. After that Hazrat Khadija led him to Warqa-bin-Naufil who would translate Torah and Bible from Hebrew to Arabia. When the whole incident was narrated to Warqa-bin-Naufil, he congratulated Hazrat Sal'am and revealed that the strange person was none but Jibrail who used to come to Hazrat Musa and Hazrat Isa also, and he (Hazrat Sal'am) was certainly the Last Prophet. He also expressed sorrow



over his old age because he would not help him when Mecca would drive him out of the territory. Now he felt sad in the absence of any revelation and one day he was so much overpowered by grief that he climbed on a mountain to fall himself down. But a strange voice stopped him. He found Jibrail sitting on a chair between Earth and sky and claiming that Muhammad (Sal'am) was right and truthful. After that he came back home and fell asleep, wrapped in cloth. After sometime, Hazrat Jibrail descended and recited :

يَا أَيُّهَا الْمُدَّاسِرُ ۖ قُمْ فَأَنْذِرْ ۚ وَرَبَّكَ فَكَبِّرْ ۝

'Ya aiyohal Mudassir, qum fa anzir; wa rab'boka fa Kabbir (O ! wrapped in clothes, get up and put into people fear of Allah and praise Him)

Now first Hazrat (Sallallaho alaihi wa Sallam) revealed the matter to Khadija who immediately embraced Islam.

After that the eight years old Hazrat Ali accepted Faith. Abu Bakr was then in Yemen for business. He was told by a three hundred year old monk that when he would go back home he would see the Last Prophet and he would be the first to embrace Islam among the male adults of Mecca.

When Abu Bakr returned to Mecca, he came across Abu Jehl and Aqbah bin Abi Moeet who informed him that Muhammad bin Abdullah bin Abdul Muttallib claimed Prophethood and asked him to make his friend (Muhammad) desist from such a claim.

Abu Bakr went to Hazrat (Sal'am) and he asked him to accept Faith, revealing the talks between him

(Abu Bakr) and the monk in Yemen, and claiming that he came to know that from Jibrail. Abu Bakr wondered and uttered :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَاشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu an la ilaha illallaho wa ash hado anna Muhammadur rasoolul'lah'. He was followed by Uthman bin Affan, Zabair bin Awam, Abdur-Rehman bin Auf, Talha bin Obai-dullah and Sa'ad bin Abi Waqqas.

When the Holy Prophet (Sal'am) started speaking against idol-worship, the Meccans stood against him. Abu Lahab and Abu Jehal stoned him at the time of preaching. They also used to torture the companions of the Holy Prophet (Sal'am). At last the Sahaba (Companions of the Holy Prophet Sal'am) were asked by Hazrat (Sal'am) to leave Mecca for Abyssinnia. Najashi, the king of Abyssinnia greeted those eleven male and four female refugees with respect and treated them like his guests.

When the Quraish came to know about the comfortable life of the Sahabas migrated to Abyssinnia, they sent Umroo bin Aas accompanied by few others to the king of Abyssinnia with some gifts. His mission was to put them to disgrace in the eyes of the king of Abyssinnia and ask him to drive them from the country. But they failed in their attempt and returned empty-handed.

Now Hazrat Hamza also joined the caravan of the Faithfuls. It is said that a slave-woman challenged the self-esteem of Amir Hamza saying that his foster-brother and nephew Muhammad was put to great torture during his life time. Amir Hamza fell in wrath and



over his old age because he would not help him when Mecca would drive him out of the territory. Now he felt sad in the absence of any revelation and one day he was so much overpowered by grief that he climbed on a mountain to fall himself down. But a strange voice stopped him. He found Jibrail sitting on a chair between Earth and sky and claiming that Muhammad (Sal'am) was right and truthful. After that he came back home and fell asleep, wrapped in cloth. After sometime, Hazrat Jibrail descended and recited:

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struck Abu Jehal's head with such a force that he fell down bleeding and declared his Faith before all. After that Hazrat Umar also embraced Islam.

Umar left for presenting himself to the Holy Prophet (Sal'am) accompanied by a Sahabi. As Umar stepped in, the Holy Prophet welcomed him and moving his arms asked as to how he did turn up. He revealed that he had come for embracing Islam. The Holy Prophet (Sal'am) asked him to say

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

'la ilaha illallaho Mohammadur Rasoolullahe' and the echo of those present resounded upto Mecca.

Now Hazrat Umar (radiallaho anho) submitted to the Holy Prophet (Sal'am) that the idols were worshipped openly while the true religion was kept as secret and so that religion must be preached openly. The Holy Prophet (Sal'am) came out with his Sahaba (Companions) and proceeded towards Mecca accompanied by Hazrat Umar. The non-believers got embarrassed to have a glimpse of the scene and enquired of Hazrat Umar as to what followed him. He replied that he was followed by :

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

'la ilaha illallaho Muhammadur Rasoolullahe' and warned that anybody making any movement would be dealt with by his sword.

The Holy Prophet (Sal'am) went round the Holy Ka'aba with a firm heart and offered prayer. Abu Talib, the uncle of the Holy Prophet (Sal'am) fell on

his death-bed in the tenth year of Prophethood and advised all his kiths and kins to lend Mohammad (Sal'am) their whole-hearted support. At this the Holy Prophet (Sal'am) asked his uncle as to why he himself did not embrace Islam. Abu Talib replied that since he could not embrace Islam earlier people would say that he now embraced Islam for fear of death. Though the Holy Prophet (Sal'am) insisted on him to accept Islam and to say Kaliman even once so that he (the Holy Prophet) could bear witness to his acceptance of Faith on the Day of Judgement, but Abu Talib died a non-believer saying that he was departing from the world like Abdul Mottalib. Hadrat Khadija (radiallaho anha) the holy consort of the Holy Prophet (Sal'am) left this mortal world after three days, multiplying the sorrows of the Messenger of Allah. She died at the age of 65, getting sweet prophecy from the Holy Prophet (Sal'am) that she would form his family in the Paradise. These incidents made that year—the year of sorrow.

#### **About Ansars (supporters) of Madina in the earlier days of Islam**

When the eleventh year of Prophethood started, the Holy Prophet (Sal'am) adopted his usual schedule of meeting tribes from far off places, inviting them to the fold of Islam, as he would do every year in that period. Saad bin Zarar, Auf bin Al-Harith, Maroof bin Aamir etc. from Madina had arrived at Mecca that year. They had already heard that a prophet would take birth in the Quraish tribe and hence they embraced Islam ahead of other Madinites. They preached Islam among the people of Madina and the name and message of the prophet (Sal'am) became household there.



### About the Holy Prophet's Ascension

It is but essential for Muslims to have a creed that 'Miraj' was caused in the state of awakening. The scientists who do not believe in the splitting and rejoining of the sky refuse to accept physical ascension, but really the people refusing to accept ascension are non-believers. One who refuses to accept ascension is, in fact, one who refuses to believe the Holy Quran. Allah observes :

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا

'Subhana-lazi Isra bi-abdehi lailan .....(till) end. To say that ascension took place during the dream is totally wrong. Had it been so, the non-believers would not have refused to accept ascension.

The night of 27th Rajab (Seventh month of Hijri calender) is the date of Ascension. This night the Holy Prophet (Sallallohu alaihi wa sallam) was taking rest in the house of Umme Hani, the daughter of his uncle Abu Talib that Hadrat Jibrail appeared before the Holy Prophet (Sal'am) and awakened him from sleep. The Holy Prophet got up and performed Wudu at the Holy Kaaba and went round it seven times. After that Hadrat Jibrail presented 'buraq', the quadruped on whose back the Holy Prophet journeyed during Ascension and then both of them reached Baitul Maqdis (the Dome of the Rock) where an army of the angels welcomed and saluted them. There he was greeted by the party of prophets who offered prayer led by the Holy Prophet (Sal'am). After that, Hadrat Jibrail brought the Holy Prophet (Sal'am) to a spot called Sakhra where a lighted ladder appeared up to sky and Hadrat Jibrail and the Holy Prophet (Sal'am) reached the sky at the back of the 'Buraq' and according

to some other traditions Hadrat Jibrail took the Holy Prophet (Sal'am) on his wings. When Hadrat Jibrail knocked at the door the angels on duty asked as to who they were. When it was revealed that he was Jibrail and he was accompanied by the Holy Prophet (Sal'am) the angels opened the door and greeted the Holy Prophet (Sal'am). The Holy Prophet (Sal'am) met Adam (alaihis-sallam) on the first firmament; met Yahya and Isa (alaihimusslam) on the second one, met Yusuf (alaihissalam) on the third one; met Idris (alaihissalam) on the fourth one; met Musa (alaihissalam) on the sixth firmament and Ibrahim (alaihissalam) on the seventh one. Then he (Sal'am) reached Sidratul muntaha (the heavenly tree) beyond which even Hadrat Jibrail can not advance; from here he (Sal'am) visited the Heaven and its habitants and thus he (Sal'am) visited the Hell and saw the miseries; then he (Sal'am) passed through the Angel Izrail but the latter though welcomed him (Sal'am) expressed no happiness and Hadrat Jibrail revealed him (Sal'am) that Izrail never laughed since Allah created him. The Holy Prophet (Sal'am) expressed his desire to meet Izrail and asked him not to put his followers to hardships. After that Hadrat Jibrail accompanied the Holy Prophet (Sal'am) to the 7th part which lies at a distance of 500 years and said to the Holy Prophet (Sal'am) that he got the opportunity to be there only by his (Prophet's) blessing otherwise his limit was 'Sidratul-muntaha' in case of crossing that limit, he would be burnt. That night Allah the Almighty addressed His Messenger with utmost love and reverence and asked him to come near Him and he was elevated with every call and was conferred upon a glimpse of the Lord. This meeting revealed to him some



such secrets which had been hidden to one and all.

Coming back from there, the Holy Prophet (Sal'am) alighted at the house of Umme Hani and found his bed warm till then. Next morning, Abu Jehal asked the Holy Prophet (Sal'am) by way of joke whether he had any news from heaven. When the Holy Prophet (Sa'lam) gave him to know some of the glimpses, Abu Jehal laughed at and told Hadrat Abu Bakr that his friend (the Holy Prophet, Sal'am) was narrating very amusing things which were quite unbelievable. But Hadrat Abu Bakr testified the whole episode and got the title of the Truthful.

#### **About the Holy Prophet's (Sal'am) migration from Mecca to Medina**

When the Muslim immigrants came to know about the acceptance of Islam by the people of Medina, they got very much pleased and turned towards Medina. Hadrat Abu Bakr (radiallaho anho) also sought permission from the Holy Prophet (Sal'am) to migrate to Medina but the Holy Prophet (Sal'am) told him to keep patience for he might accompany him to Medina. Hadrat Abu Bakr became very happy and started nourishing two young camels for the noble purpose. The same year, three hundred men and women from Medina came to Mecca in the Haj season and out of the total 70 men and women took oath of allegiance to the Holy Prophet (Sal'am) which is called (Aqbah the Second).

The Holy Prophet (Sal'am) appointed twelve out of a total of 70 Believers as proclaimer for each tribe. When the Quraish came to know about that, they started sear-

ching them but they had already left for Madina. When the companions of the Holy Prophet (Sal'am) failed to find peace among the Meccans and acts of oppression crossed all limits, the poors among the companions left for Medina with the permission of the Holy Prophet (Sal'am). Hadrat Omar (radiallaho anho) also migrated with a group of 20 youngmen.

When the non-believers saw that the companions of the Holy Prophet (Sal'am) had found a shelter in Medina, they grew afraid that the Holy Prophet (Sal'am) might join them. So they sat together to think as to how the Holy Prophet (Sal'am) be dealt with. Satan also attended the meeting in the guise of an old man and said that he was a sheikh of Naj'd who had come with an eye to their design to deal with Mohammad. Now Satan the cursed, was requested to preside over the meeting; various suggestions were put forward but were rejected. At last they agreed to assassinate the Holy Prophet (Sal'am). As this unholy decision was taken Hadrat Jibrail rushed to the Holy Prophet (Sa'lam) by the Allah who, informing him with the evil decision requested the Holy Prophet (Sa'lam) to leave Hadrat Ali (radiallaho anho) in his bed room. Hadrat Ali (radiallaho anho) lay down in the bed of the Holy Prophet (Sal'am) and the Holy Prophet (Sa'lam) left the place, throwing dust upon their head. When they entered the house they found Hadrat Ali instead of the Holy Prophet (Sal'am). The Holy Prophet (Sal'am) had gone to the house of Hadrat Abu Bakr. Both of them left the spot and took refuge in the cave of 'Thor'. As they entered the cave a spider covered the opening



with its web so that the non-believers could not doubt presence of any person inside the cave.

The non-believers first came to the house of Hadrat Abu Bakr and having failed to trace the Holy Prophet (Sal'am) there, they appointed a person who was expert in tracing the footsteps. He led the non-believers upto cave of 'Thor' and claimed that Mohammed and Abu Bakr had not gone ahead of that cave. When Hadrat Abu Bakr found the feet of the non-believers he got frightened and said that they could see them if they had peeped into the cave. The Holy Prophet (Sal'am) consoled and asked him not to become sad as they had Allah with them.

The non-believers thought that a cave with web and eggs of pigeons could not possibly had any person inside it and so they left the spot. After passing three nights inside the cave, the Holy Prophet (Sal'am) and Hadrat Abu Bakr came out of the cave and left for Madina.

They stayed at the camp of Umme Mobad in the way. Though the lady was famous for her hospitality, had then reduced to extreme poverty due to famine that year. When the guests asked her for meat and dates she had to declare she had nothing to serve the guests. In the meantime the Holy Prophet (Sal'am) saw a sick goat in the corner who was unable to give even a drop of milk. But as the Holy Prophet (Sal'am) touched its breasts, it gave milk in such a big quantity that a big utensil became full to the brim after the persons present took it to stomachful. After that the guests left with

thanks when the master of the house came back and knew the event he became sure of his being the prophet. The goat went on filling the big utensil of that lady for 18 years. Those days the Meccans had declared that the person who would bring Mohammad or Abu Bakr to them would be awarded with one hundred camels.

Saraqah bin Malik was a person who had a deep desire to get the reward. Once a person gave him clue and he rushed towards the two travellers but his horse sank deep into ground and he returned with the promise that he would not reveal the whereabouts of the Prophet and his companion.

#### **About arrival of the Holy Prophet (Sal'am) in Medina**

Since the Medinites had already come to know about the Holy Prophet's (Sal'am) intention to migrate to Medina they used to come out of their houses to greet their Holy Prophet (Sal'am) and would go back after the wind became hot.

One day a jew shouted from the house top that the long-awaited person was coming towards them (the Muslim). At this news the Faithfuls got excited and all the men and children among the Faithfuls got ready with arms and advanced in attractive dress on their animals to greet their Holy Prophet (Sal'am) outside the city. Every Faithful wanted the Holy Prophet (Sal'am) to stay at his house. The Holy Prophet (Sal'am) first halted at the house of Sa'ad bin Khatima who belonged to Bani Umroo, a tribe the mother of Abdul Mottalib related to. There he laid foundation of a mosque which is known as Masjide-quba.'



After passing a fortnight there, the Holy Prophet (Sal'am) entered into Medina and asked the Faithful to leave the nose-string of the camel and let it go. At last the camel sat down near the house of Abu Ayub Ansari, where the gate of Prophet's mosque opens now.

There lay a field where Muslim used to say prayers. He (Sal'am) enquired about the land and he (Sal'am) was told that the same belonged to two orphans-Suhail and Sehal. He (Sal'am) ordered Hadrat Abu Bakr to purchase the land by paying 10 mithqal. A mosque was constructed there by the holy companions. After that he (Sal'am) gave Zaid bin Harith and Abu Rafe 500 dirham to bring his consort Bibi Saudah (radiallaho anha) and his daughter from Mecca and Abdullah the son of Abu Bakr (radiallaho anho) to bring his family members too.

#### **About Battle of Bad'r**

When the foundation of Shariah became strong owing to-support rendered by the migraters and their supporters and the cruelties of the infidels crossed all limits, Allah the Almighty sent down verses regarding Jihad and assassination of non-believers was ordered to be valid. Now the Holy Prophet (Sal'am) asked the Believers to be firm and alert and started sending forces to various spots of disturbances. The battles which had the Holy Prophet (Sal'am) at the helm of affairs are called 'Ghazwah' and the battles in which he (Sal'am) had his holy companion to head the army are called 'Sirya'. Ghazwah-e-Badr is very noted among the Ghazwas. Badr is the name of a well where lies a village. A big fare is held there every year and Arabs put their merchandise on sale. The

Holy Prophet (Sal'am) got information that Abu Sufiyan was going with caravans of Quraish towards Syria. The Holy Prophet (Sal'am) got prepared with 313 men of Mahajir and Ansar and appointed Umroo bin umme Maktum as his viceroy at Madina.

When Abu Sufiyan heard that Mohammed (Sal'am) had an intention to chase his caravan, he got embarrassed and rushed his messenger to Mecca for help as the goods of his caravan would make Mohammad (Sal'am) and his companions very strong. As the news spread in Mecca the whole Quraish including Abu Jehal became restless and prepared an army to face the situation.

The Holy Prophet (Sal'am) on the other hand gave one flag to Hadrat Ali (radiallaho anho), another one to Hadrat Mashal bin Umair (radiallaho anho); and the third one to Sa'ad bin Ma'az (radiallaho anho). Most of the Sahaba (companions) started on foot, two to three sahaba shared one camel and there were only two or three cavalry men. When they halted at safer valley the Holy Prophet (Sal'am) got information that Abu Sufiyan led along the bank of the river but a big army from Mecca had arrived instead. The new development disturbed the sahaba. The Holy Prophet (Sal'am) sought advice from them. Abut Bakr (radiallaho anho) pledged his complete loyalty. Then the Holy Prophet (Sal'am) turned towards the Ansars. Saad bin Maaz Ansari (radiallaho anho) stood in submission and declared that they were ready to plunge into river if the call came from one whom they believed as their Holy Prophet (Sal'am).

Reaching Mecca safely Abu Sufiyan sent message to his men to come back at present and prepare to attack



the Muslims next year. But Abu Jehal refused to consider the request. Jaham bin Sallat described his dream that a person catching the nose-string of a camel came and called that Atibbah Shibah and Ummayyah bin Khalaf were killed and others would follow suit. After that he slaughtered camel with his sword but the wounded camel fled away, while its blood reached every camp. Abu Jehal ridiculed this dream and said that another prophet had emerged among the Quraish. Hadrat Abu Bakr submitted that all wells be closed up and cisterns constructed near them, to store water. The Holy prophet (Sal'am) liked the suggestion. Another suggestion came from Sa'ad bin Ma'az the chief of the Ansars that if permitted a shady bed was prepared for him and several swift-footed camels got ready to reach him to Medina in case of their defeat, for his presence would do a lot to console their women and children. The Holy Prophet (Sal'am) liked that suggestion. After that the Holy prophet (Sal'am) invoked Allah that the Quraish were very haughty and non-believers and hence help me Allah and fulfil Thy promise. A group of non-believers tried to drink water from the cistern of the Holy Prophet (Sal'am) but the sahaba killed them all. But Hakeem bin Hazam embraced Islam. Having seen this, Aswad bin aswad, one of the most brave among the Arab came out with his sword swearing by Laat and Uzzah, to demolish the cistern of the Holy Prophet (Sal'am) but Hadrat Amir Hamzah (radiallaho anho) got him killed. After that Atibbah bin Rabiah, his brother Shibah and his son Waleed came out and challenged the Faithfuls. Three young men came out to fight them. They asked Mohammad (Sal'am) to send their equals. At this the Holy

Prophet (Sal'am) sent Hamzah (radiallaho anho), Ali (radiallaho anho) and Obaidah bin Harith on his behalf and the non-believers were consigned to Hell.

Now the non-believers made an all out attack on the Muslims and eight to ten non-believers fought with each Muslim soldier. The Holy Prophet (Sal'am) raised his hands in prayer and invoked Allah that it was the only group of mankind on earth that believed Thee and if that was also annihilated, who would remain there to pray Thee?

Allah the Almighty sent Hadrat Jibrail with five thousand angels which resulted in 70 richmen of Quraish killed and 70 others arrested. It is said that the non-believers whom the Faithfuls advanced to kill was found already killed. Though the angels came down to help the Faithfuls in other battles too but did not take part in any battle other than that of the battle of Badr.

When Abu Jehal came running his horse, a sahabi pointed him out to two young Muaz and Maooz (radiallaho anhum) who fell upon him and killed him.

The Holy prophet asked to bring information about Abu Jehal. Abdullah bin Masood found him lying badly wounded. He sat on the chest of Abu Jehal and cut his head off. When the head of Abu Jehal was submitted to the Holy Prophet (Sal'am) he (Sal'am) thanked Allah and declared that Pharoah of his ummah was killed.

#### About battle of Uhad

When some of the chiefs of Quraish were killed in the battle of Badr some of them were arrested and many



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others fled away. Akrama bin Abi Jehal, Abdullah bin Rabbiah, Safwan bin Ummayah and others went to Abu Sufiyan and asked for help so that they could avenge their shameful defeat in the battle of Badr.

Abu Sufiyan not only gave heavy monetary help but also came out to lead the army. Hinda, the wife of Abu Sufiyan and daughter of Atibbah who was killed in the battle of Badr also joined him with some other women.

Jabeer bin Moaz'zam, one of the chiefs of Quraish whose uncle was killed in the battle of Badr had a slave named Wahshi whose weapon never failed him was told by Hinda and Jabeer bin Moaz'zam that if he killed Hamzah or Ali or Mohammad, he would be profusely rewarded.

The Holy Prophet (Sal'am) saw a dream that a few oxen of the Muslims were killed and there appeared a hole in the sword of the Prophet (Sal'am) and he (Sal'am) had caught hold of a strong armour. He (Sal'am) interpreted the dream that a group among the best of the Sahaba would be killed and the hole in his sword meant that one of his relations would be killed in the battle and the arm caught firmly by him meant the fort of Medina. After that he (Sal'am) gave his advice that it was better to face the enemy without going out of Medina, because the enemy would go back when their provisions would run short. Most of the Sahaba agreed. But the youngmen who were absent in the battle of Badr submitted that they should deal with the enemies outside Medina so that the non-believers might not think that they had grown afraid of them.

After that the Holy Prophet offered Juma (Friday) prayer and put new zeal into his Sahaba for joining Jihad. Then he (Sal'am) went to his residence and came out with steel helmet on his head and wore double armour on his body and a band round his waist. When the Sahaba saw the Holy Prophet (Sal'am) armed properly they immediately armed themselves and set out headed by the Holy Prophet (Sal'am). Abdullah bin Ubai Sal-al, the hypocrite carried back three hundred men but the Holy Prophet paid no attention.

Now the Holy Prophet declared that none should join the battle without his permission and selected fifty arrowmen from the army and put them under Abdullah bin Jabeer (radiallaho anho) and asked them to face the enemies coming from the valley and come what may they must not leave the spot. After that he (Sal'am) put foot-soldiers ahead and cavalymen behind.

The Quraish also arrayed their soldiers in a manner that Khalid bin Waleed was put on the right wing Akramah bin Abi Jehal on the left wing and Salha bin Ali was given the flag.

The Holy Prophet (Sal'am) took his sword in his hand and asked as to who was there to do justice to that sword. Several Sahaba came forward but none could get it. Then Abu Dajana (rediallaho anho) submitted to know the right of the sword. The Holy Prophet (Sal'am) revealed that the right of the sword was to kill non-believers with this till he is himself assassinated. Abu Dajana submitted that he could do that and having taken the sword of the Holy Prophet advanced towards the enemies haughtily. The Holy Prophet (Sal'am) uttered that such



a haughty gesture invites anger of Allah but since this haughtiness made the enemies afraid it was valid for the occasion. He came across Hinda in the way in the company of other women who was instigating the non-believers with her songs. Abu Dajana wanted to kill her but left her unhurt taking it against his manliness.

In the meantime, Hadrat Amir Hamzah killed the flag-bearer of Abu Sufiyan and sent a few non-believers to the Hell. Hinda asked Wahshi to try his weapon as Hamzah was engaged in fierce battle. Wahshi flung his weapon at the navel so that Amir Hamzah fell from the horse and succumbed to his death. Hinda rushed towards the dead body of Amir Hamzah and tearing his breast apart, took his liver out and chewed it.

After that Talha bin Uthman held the flag of Quraish and challenged as to who was ready to go to the Heaven after being killed by his sword. Hadrat Ali struck at his leg and he fell down naked and Hadrat Ali did not kill him out of shame. Masab bin Umar the flag-bearer of Islam also got martyred. Hadrat Ali held the flag Although all the youths fought valiantly but Ali Murtaza, Abu Dayan, Talha and Masab bin Umar (radiallaho anhum) excelled all.

In the meantime, Ibn Qamiyah; Atib'bah bin Abi Waqqas and Ibn Shabah showered stones upon the Holy Prophet (Sal'am) so that he (Sal'am) was injured and his front teeth were broken. Ibn Qamiyah attacked the Holy Prophet (Sal'am) with his sword but Talha withheld it at his hand which became useless from then and the Holy Prophet (Sal'am) fell into a ditch. Ibn Qamiyah

thought that Mohammad (Sal'am) was done to death and he shouted that Mohammad (Sal'am) was no more. This tragic news disheartened the Sahaba. Some of them fought to the extent of martyrdom, some of them left for Medina but many of them did not part with the Holy Prophet (Sal'am). Talha bin Abdullah, Saad bin Waqqas and Ali Murtaza were among those present with the Holy Prophet (Sal'am). Hadrat (Sal'am) came out of the ditch by putting his feet on the shoulders of Talha and said Talha got his place reserved in Heaven. Saad bin Waqqas shot arrows sending the non-believers to Hell. The Holy Prophet got pleased with him and uttered 'Go on shooting arrows; be my parents sacrificed on you. When Hadrat (Sal'am) reached the valley Abi bin Khalaf appeared at the scene on horse back with a spear and tried to strike at the Holy Prophet (Sal'am). Zubair bin Awam and other Sahaba wanted to kill him but the Holy Prophet (Sal'am) took the spear from Zubair and touched softly at the neck of Abi bin Khalaf. That wretched man fell down from horse and started lowing like an ox. His companions led him to Mecca saying that his wound was not so serious as to create so much restlessness. Abi explained that the wound was surely not so deep but the one who injured him was such a person that his attack never fails him, and he died enroute to Mecca.

When the Sahaba found the situation under their control, they left their spots including those arrow-shooters put on the valley. Finding the valley vacant, Akrama bin Abu Jehal showered arrows on the Sahaba so that the Sahaba got disturbed and dispersed. But they



assembled around the Holy Prophet (Sal'am) very firmly and the non-believers became disappointed and decided to go back to Mecca. The Holy Prophet (Sal'am) revealed that Quraish would never conquer them in future and Muslim would conquer Mecca instead.

People from Medina came out to greet the Islamic forces. A woman was found restless to enquire the whereabouts of the Holy Prophet (Sal'am). She saw four dead bodies lying side by side and they were those of her father, of her husband, of her brother and of her son, but without paying attention to them she went on enquiring the welfare of the Holy Prophet (Sal'am). When she was informed that the Holy Prophet was coming back safely, she waited restlessly till she clung to the attire of the Holy Prophet (Sal'am) and said that she lost all sense of loss because of his safe arrival. The Holy Prophet (Sal'am) blessed her.

#### **About incident of Hudaibiya and peace-treaty with the Quraish**

Once the Holy Prophet (Sal'am) saw a dream that he entered Ka'aba peacefully with the Sahaba and performed Umrah (off-seasonal Hajj). The Holy Prophet made preparations for the purpose and took with him fourteen hundred Sahaba appointing Abdullah bin Umme Maktum, his Caliph at Medina. He (Sal'am) carried 70 camels also for sacrificing. Bashir bin Safyan met the Holy Prophet (Sal'am) and told that on getting information about the journey of Muslims to Mecca, Quraish had assembled appointing Khalid bin Waleed as their chief and had vowed not to leave a single Muslim

alive. Hadrat (sallallahu alaihi wa sallam) halted at Hudaibiyah and said that they did not want to fight the Quraish, they had rather come for performing Umrah.

Arwah reported to Quraish that the Muslims held his prophet in such a high esteem that he had never seen before, though he had been to the courts of Kisra (Chosraes) and Qaisar (Caisar). When he (Sal'am) starts talking his companions keep mum and forget their existence and rush for Wudu water in a manner that it looked as if they would fight for that. It is, therefore, better not to fight with them. Each of them thinks himself fortunate when he dies.

After that the Holy Prophet (Sal'am) sent Hazrat Uthman (R.A.) to the Quraish to explain to them that they had arrived only for the sake of performing 'Umrah'. When Hazrat Uthman (R.A.) gave them the message of the Holy Prophet (Sal'am), they together said that they would not allow Mohammad (Sal'am) go alive in case he comes here to perform Umrah. But he could do so if he wanted. Hazrat Uthman (R.A.) refused to do so in the absence of the Holy Prophet (Sal'am). At this the Quraish grew angry and made Hazrat Uthman a captive. The Holy Prophet (Sal'am) became very sad and administered an oath of allegiance under a tree that either they would kill the Quraish or sacrifice their own lives in the cause. Allah the Almighty praised those youths in the Holy Qur'an that Allah became pleased with them when they were taking oath of allegiance.

When the Quraish came to know about renewal of oath of allegiance, they sent Suhail bin Umar for signing



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alive. Hadrat (sallallahu alaihi wa sallam) halted at Hudaibiyah and said that they did not want to fight the Quraish, they had rather come for performing Umrah.

Arwah reported to Quraish that the Muslims held his prophet in such a high esteem that he had never seen before, though he had been to the courts of Kisra (Chosraes) and Qaisar (Caisar). When he (Sal'am) starts talking his companions keep mum and forget their existence and rush for Wudu water in a manner that it looked as if they would fight for that. It is, therefore, better not to fight with them. Each of them thinks himself fortunate when he dies.

After that the Holy Prophet (Sal'am) sent Hazrat Uthman (R.A.) to the Quraish to explain to them that they had arrived only for the sake of performing 'Umrah'. When Hazrat Uthman (R.A.) gave them the message of the Holy Prophet (Sal'am), they together said that they would not allow Mohammad (Sal'am) go alive in case he comes here to perform Umrah. But he could do so if he wanted. Hazrat Uthman (R.A.) refused to do so in the absence of the Holy Prophet (Sal'am). At this the Quraish grew angry and made Hazrat Uthman a captive. The Holy Prophet (Sal'am) became very sad and administered an oath of allegiance under a tree that either they would kill the Quraish or sacrifice their own lives in the cause. Allah the Almighty praised those youths in the Holy Qur'an that Allah became pleased with them when they were taking oath of allegiance.

When the Quraish came to know about renewal of oath of allegiance, they sent Suhail bin Umar for signing



a peace treaty. After a good deal of wordy-warfare, a treaty was ordered to be prepared. The Holy Prophet (Sal'am) asked Hazrat Ali (R.A.) to write 'Bismillahir-Rehman-nir-Rahim' first. Suhail argued that they would not accept the word 'Rahman' and they never called 'Allah' with that name; and so they should write 'Be-ismeka Allahumma'. Though the Sahaba would not accept the condition, but Hazrat (Sal'am) agreed that they could write in that manner as well. Now Hazrat (Sal'am) asked Ali to write 'haza-ma qaza alaihe Mohammadur-Rasoolullahe Sallallaho alaihe wa Sallam'. Suhail objected to this phraseology too and argued that had they accepted the prophethood, there would have been no conflict between them. The Holy Prophet (Sal'am) said that he was certainly Mohammad Rasoolullah and Mohammad bin Abdullah and O' Ali rub off the word 'Rasoolullah'. Hazrat Ali vowed not to obliterate the word but Hazrat rubbed that word off. The conditions decided upon were that the Holy Prophet (Sal'am) should go back to Medina with his army that year and perform Umrah next year in a state that their swords be in the cases and stay not more than three days in Mecca; they should not fight for a decade; we are free to move every where. If any companion of Mohammad enter their area they will not return him but they will have to return their men in case they enter their territory. That was a very hard condition for the Sahaba to accept and hence they became very sad. When the treaty was signed, the Holy Prophet (Sal'am) asked people to sacrifice their animals and shave their heads. Thrice he (Sal'am) asked the Sahaba to do so but none of them moved from his place. The Holy Prophet (Sal'am) grew very sad, entered

his abode and narrated the whole thing to his consort 'Umme Salmah (R.A.)'. She advised the Holy Prophet (Sal'am) not to say any thing to anybody and shave his head after sacrificing animals; when the Sahaba will see they will do accordingly. It happened so.

### About Victory Over Khaiber

After coming back from Hudaibiya, it was decided to conquer Khaiber in 7th Hijra, and one thousand seven hundred soldiers were sent for the purpose. The hypocrites of Medina informed the people at Khaiber. Three of the five forts at Khaiber were easily conquered. One day the Holy Prophet (Sal'am) proclaimed that he would consign the flag to one who kept Allah and His Messenger his friend and whom Allah and His Messenger kept friend. Every Sahabi was anxious to know as to who was such a fortunate person. Next morning many 'Sahaba' armed themselves properly and walked in front of the camp. The Holy Prophet (Sal'am) enquired about Ali (R.A.). The Sahaba informed him that Ali (R.A.) could not take part in the battle because of developing conjunctivities. Salma bin Aku was asked to call Hazrat Ali (R.A.). The Holy Prophet (Sal'am) applied his saliva to his eyes which got cured for the whole of life. After that he (Sal'am) gave him flag of Islam and prayed to Allah for his success. After a number of non-believers were sent to the Hell at the hands of Hazrat Ali (R.A.), a Jewish wrestler named Merhab famous upto Yemen and Syria came out and scornfully challenged Hazrat Ali (R.A.) for a dual. Hazrat Ali (R.A.) fell in wrath and struck at his head so forcefully that it came down leaving his back apart.



When it became almost impossible to open the gate of the fort, Hazrat Ali came running his horse and moved the gate so strongly that it practically came to his hand and he threw it away raising up to head that the forces of Islam rushed into the fort and started killing the non-believers. After much ruination the fort men came to Hazrat Ali (R.A.) and requested for peace on condition that they were ready to hand over all their weapons to the Muslims and every soldier would be given a camel full of grains. Ali (R.A.) stopped fighting. The battle being over, even forty youths could not lift the gate from ground.

### About Victory Over Mecca

It was agreed upon at Hudaibiya that both the parties would not disclose war against each other within a decade. It was also a practice with Arabs that they considered the battle of their co-others to be their own. Now in spite of infidelity, Bani Khazala were co-others with the Holy Prophet (Sal'am); Banu Bakr were the same for the Quraish. These two tribes so often fought with each other.

When Banu Bakr attacked Banu Khazala, the chief of Banu Khazala came to Medina with few others and narrated their miseries in the form of poem; the Holy Prophet (Sal'am) took pity and consoled them with ease and comfort in future. After that the Holy Prophet (Sal'am) asked his Sahaba to prepare for the battle ahead.

When Abu Sufiyan heard the news of war-preparations, he got embarrassed and submitted himself to the

Holy Prophet (Sal'am) in Medina for the removal of peace pact, but he came back empty-handed. Though Quraish did not believe that Mohammad (Sal'am) would advance towards them but Abu Sufiyan was dead sure of that.

Abu Sufiyan came out to see the new developments and found the Muslim army at a distance. The Holy Prophet Sal'am asked the Muslim forces to light fire in front of every camp. Abu Sufiyan got very much embarrassed and requested Hazrat Abbas (R.A.) to find out some solution. Hazrat Abbas (R.A.) seated him on his donkey and brought him into the army camp. When Hazrat Umar (R.A.) recognised Abu Sufiyan, he rushed towards him with his sword but Hazrat Abbas (R.A.) whisked away to the camp of the Holy Prophet (Sal'am). Hazrat Umar took permission from the Holy Prophet (Sal'am) to kill Abu Sufiyan but Hazrat Abbas submitted to the Holy Prophet (Sal'am) that he had promised peace and safety to Abu Sufiyan. Wordy warfare took place between Umar (R.A.) and Abbas (R.A.). At last the Holy Prophet (Sal'am) asked Abbas (R.A.) to keep Abu Sufiyan with him that night and to submit him early next morning.

When Abbas (R.A.) presented Abu Sufiyan before the Holy Prophet (Sal'am) the next morning, he (Sal'am) asked Abu Sufiyan how long would he refuse to accept Truth? Abu Sufiyan submitted that he (Sal'am) was undoubtedly extremely kind and compassionate that he treated him so gracefully in spite of his mischiefs. Abbas (R.A.) asked him to embrace Islam before Umar (R.A.) came. Abu Sufiyan did so. Now Abbas (R.A.) sub-



mitted to the Holy Prophet (Sal'am) that Abu Sufiyan was a respectable person and he should be treated so. He (Sal'am) proclaimed that those hiding in the house of Abu Sufiyan would get peace, and those taking shelter inside Ka'aba or keeping himself in closed doors would get peace and safety.

The Holy Prophet (Sal'am) asked his uncle Abbas (R.A.) to keep Abu Sufiyan standing at the end of the mountain so that he saw Islamic forces in all its strength, glory and splendour. As it was expected Abu Sufiyan shivered from within when he saw troops after troops belonging to Muhajir and Ansars passing that way. After this grand show of forces, Abu Sufiyan rushed back to Quraish and informed them to their terror that Mohammad (Sal'am) was heading with such a big and strong army that none could force them. He also mentioned the declaration that those getting shelter in the house of Abu Sufiyan or Ka'aba or remained in closed doors or embraced Islam would get peace and security. His wife passed filthy remarks

Hazrat (Sal'am) asked Zubair (R.A.), Sa'ad bin Ibadah (R.A.) and Khalid bin Waleed (R.A.) to take various routes fixed for them without hurting any body unless one puts any resistance. All passed peacefully but Khalid bin Waleed (R.A.) had to combat with Akrama bin Abi Jehal who stood in the way with his men. Khalid (R.A.) killed 25 to 30 men of Akrama. Abu Sufiyan rushed to Hazrat (Sal'am) to get the bloodshed stopped otherwise none would remain alive among the Quraish. Hazrat (Sal'am) declared peace and then entered the Holy Ka'aba with a stick in his holy hand

making idols falling one by one and reciting:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

Ja-al-haq'qo wa zahaqal-batil.....;

After that he (Sal'am) asked non-believers packed to capacity in the holy Ka'aba as to what did they think about his treatment to be meted out to them. The Quraish spoke in one voice that he (Sal'am) was kind and compassionate and only kindness and compassions could be expected from such a person. Now Hazrat (Sal'am) declared that there was no punishment that day and all of them were free and safe. The Quraish became so happy as if they were saved from the gallows. Thousands of men and women embraced Islam that day. All other idol-temples lost their so-called dignity at the hand of Muslim soldiers.

### About the Holy Prophet's (Sal'am) Final Departure from the Mortal World

When victory over Mecca was achieved and fate of the Quraish came to light, tribes after tribes from far off places started pouring in to Medina to take an oath of allegiance with the Holy Prophet (Sal'am) and each of them was sent back with expenditures and garments.

When the Ayah (verse)

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي

'Alyauma akmalto lakum dinokum wa atmamto alaikum nemati' was revealed, the Holy Prophet (Sal'am) said in his address that Allah conferred on one control over death and life and he chose a life of the Hereafter. Hazrat Abu



Bakr got the point and burst into tears. He was now convinced that the task assigned to the Holy Prophet (Sal'am) was over and hence he (Sal'am) would depart any time. Moreover, a month before final departure, he (Sal'am) got his Sahaba assembled and admonished them in a manner that they were convinced that he was bidding farewell to them. All of them submitted to know as to who will give him bath and the Holy Prophet (Sal'am) said 'Ahle-bait' (members of his family); they wanted to know as to who will lead his funeral prayer? He (Sal'am) explained to them that after giving bath and shroud, his funeral bier be put near the grave in loneliness; Jibrail and other angels will offer funeral prayer first, then men and women of his family members will offer prayer and then others will follow in his groups to offer their funeral prayers.

After expressing the above will, the Holy Prophet (Sal'am) developed shooting headache on Wednesday, the 28th of Safar (sacred month of Hijri year) and inspite of his sickness, he (Sal'am) remained with every consort by turns, but enquired where would he be next day. His consorts thought that he (Sal'am) wanted to stay at Ayesha's house during illness and hence they submitted together that he remained with Ayesha (R.A.) during illness. Hazrat (Sal'am) went to the abode of Hazrat Ayesha (R.A.) with his hands on the shoulders of Hazrat Abbas (R.A.) and Hazrat Ali (R.A.), and remained there for fourteen years. On the 12th of Rabi-ul-awwal (third month of Hijri calender), Hazrat Fatima (R.A.) came to the Holy Prophet (Sal'am) and burst into tears. Hazrat (Sal'am) wishpered in her ear that she would be

the first to meet him among his family members and she would be appointed chief of the ladies of the Heaven. She smiled at this glad-tiding.

Three days before death, he (Sal'am) became so weak that he (Sal'am) could not offer prayers in the mosque. Once Hazrat Bilal (R.A.), the Mo'az'zin (One who shouts the call to prayer) called:

الصَّلَاةُ يَا رَسُولَ اللَّهِ

'As-salato ya Rasoolullahi'.

Hazrat asked to tell him that Abu Bakr would lead the prayer. Abu Bakr burst into tears and others joined him. When Hazrat (Sal'am) heard them crying, he (Sal'am) performed Wudhu and entered the mosque with his hands on the shoulders of Abbas (R.A.) and Ali (R.A.). Abu Bakr who was to lead the prayer tried to come back to row but he (Sal'am) asked him through sign not to move from there and himself set on the left of Abu Bakr (R.A.). Thus Hazrat (Sal'am) became Imam (one who leads prayers) of Abu Bakr and Abu Bakr acted as the Imam of all those present in the mosque. The last day he (Sal'am) became very happy to see by raising curtain that the Muslims were saying prayers led by Abu Bakr.

After that Jibrail came to Hazrat (Sal'am) with Salam from Allah the Almighty and asked to choose between life of this world or the Hereafter. Hazrat expressed his willingness to be with his 'Exalted Companion'

After that the angel of death reached in the guise of an Arabian Nomad and called at the door 'As salamo-alaika ya ahlal-baite' (peace be on you O' the members



of the family), and sought permission to come in. Hazrat Fatima (R.A.) told him that Hazrat (Sal'am) was lying in such a state that he could not meet anybody. But the angel of death insisted to be allowed entry into the house. At this the Holy Prophet (Sal'am) enquired about the matter. When the whole thing was narrated to him, Hazrat (Sal'am) said that that was the angel of death and it is against his practice to seek permission but he is doing so because of his respect for the family.

when Azrail (the angel of death) was given permission and the entered the house, Hazrat (Sal'am) asked him whether he had come just for the sake of a visit or for seizing his soul. Azrail replied that the matter was left totally to his choice. Hazrat (Sal'am) asked as to where his friend Jibrail had been? Azrail replied that Jibrail was then on the worldly sky and angels were condoling for him. In the meantime, Jibrail arrived and sat at the head-side of the Holy Prophet (Sal'am). Hazrat (Sal'am) asked him to give some good news so that his deep sorrow might be wiped out. Jibrail gave the news that the doors of heaven were open and the angels were standing in a row to greet him. Hazrat (Sal'am) asked him to give some more good news. Jibrail said that all the doors of heaven were open and 'hoor' (heavenly nymphs) and 'qosoor' (palaces) were waiting for his arrival, but Hazrat (Sal'am) asked Jibrail to give him some better news. Jibrail said that the person on whose head the crown of intercession would be put first was none but he (Sal'am). Hazrat (Sal'am) thanked Allah but asked Jibrail again to give him such a news that could unite the knot of his sorrow. At this the Jibrail.....

enquired about his sorrow which is keeping him constantly restless. Hazrat (Sal'am) said that he was restless for the consequences of his 'ummat'. Jibrail consoled him by saying that the doors of Heaven would not open before he (Sal'am) and his 'ummat' entered it. Now the Holy Prophet (Sal'am) became really pleased and asked Azazil to carry on his duty. Jibrail bade farewell saying that it was his last arrival on earth.

When the process of seizing the soul started, the Holy Prophet (Sal'am) had taken support of the bosom of Hazrat Ayesha (R.A.). When Hazrat (Sal'am) passed away, a Yemeni sheet was drawn upto face. It was Sunday that this calamity overtook everything. This most tragic news spread far and wide like a wild-fire. The Sahaba became dumb-founded. Many of them lost their consciousness. A controversy rose among the Sahaba whether he (Sal'am) had actually died or not. Some of them said that the Holy Prophet (Sal'am) left for his permanent abode; while others opined that he was falling conscious. Hazrat Umar was among the latter and was bent upon killing with his sword who would say that Mohammad (Sal'am) had died.

Hazrat Abu Bakr fell at a distance and after being satisfied with his (Sal'am)'s condition growing better, he had gone to check his household affairs. Hazrat Ayesha (R.A.) sent a man to inform him about the tragedy. Abu Bakr rushed back. He found the Sahaba disheartened and disgusted, and entered silently the apartment of Ayesha (R.A.) and having drawn the sheet from the face he saw the holy face of Mohammad (Sal'am) and then after having kissed his holy hand he uttered:



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إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

'Innaka maiyeto wa innahum maiyetoon' and said; he had perfume during lifetime and was scented even after death. Coming out of the holy apartment of the Holy Prophet (Sal'am). Abu Bakr went straight to the pulpit of the mosque and started reciting hymn and glory of Allah. The Sahaba drew near on all sides. Hazrat Abu Bakr Siddique (R.A.) addressed the audience saying that those who worshipped the Holy Prophet (Sal'am) should become convinced that Mohammad (Sal'am) had died, but those who worshipped Allah, should know that He is Ever-living and Never-dying and hence He has neither died nor will He die. After that he recited the following ayat:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ فَإِنْ مَاتَ أَوْ قُتِلَ ۖ انْفَلَتْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْفَلِتْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

"And Mohammad is none but a Messenger and certainly many Messengers passed before him; would you refrain from your former path if Mohammad dies or killed i.e. would you give up the religion and adopt infidelity once again and one who refrains (from former path) would not cause the least harm to Allah and Allah would give reward to the thankfuls."

Hazrat Umar (R.A.) says that this ayat caused such an awakening in him as if he heard it for the first time. All were now convinced that Mohammad (Sal'am) got death and everybody started reciting 'Inna lillahe wa inna ilaihe raje-on.'

After that Abu Bakr (R.A.) turned towards the

family members of the Holy Prophet (Sal'am) and requested them to make preparations for performing funeral rites. At this, Hazrat Ali (R.A.), two sons of Abbas (R.A.) named Fazal and Qum (R.A.) and Shaqran (R.A.), an Abi Sinniyan freed-slave of the Holy Prophet (Sal'am) got themselves engaged in giving bath and Hazrat (Sal'am) was buried in the 'hujra' (chamber) of Hazrat Ayesha (R.A.) after funeral prayers performed according to the instructions given by the Holy Prophet (Sal'am) himself.

#### About Caliphate being given to Abu Bakr Siddique (R.A.)

His name was Abdullah bin Qehafah, his filial appellation was Abu Bakr and his appellation was 'Siddique' and 'Atique'. The day the Holy Prophet (Sal'am) quit the scene, all the Sahaba took oath of allegiance to his hand and both the Muhajirs and Ansars appointed him Caliph of Islam.

After becoming Caliph of Islam, Abu Bakr (R.A.) grew anxiety for earning his livelihood. The Sahaba told him in one voice that since he was the Caliph of the Holy Prophet (Sal'am) he could take from public exchequer according to his needs.

Abu Bakr (R.A.) treated everybody with grace and politeness and sought counsel from Scholar-Sahaba (R.A.) in worldly and religious matters.

When the death-news of the Holy Prophet (Sal'am) spread in Arabia, some of the Arabs turned apostate and abandoned Zakat (religious-tax). Abu Bakr (R.A.)



decided to assassinate those turned apostate but Hazrat Umar (R.A.) advised him to be polite. Abu Bakr turned down the request on the plea that he could not tolerate disgrace to his religion in his lifetime. The Holy Prophet (Sal'am) had appointed Osama bin Zaid chief of seven hundred wrestlers to be sent to Syria but he (Sal'am) died before their departure. The Sahaba requested him not to despatch the army towards Syria but Abu Bakr turned down their request saying that he would send the Islamic forces to Syria in spite of all dangers as the Holy Prophet (Sal'am) wished it during his lifetime. Thus Osama bin Zaid was sent with the army towards Syria. Abu Bakr requested him to leave Umar (R.A.) with him for consolation and counsel if he so desired. The request was conceded. The non-believers and apostates shivered from within to see such a big and strong army and thought that Islamic forces had not weakened even after final departure of the Holy Prophet (Sal'am).

When Abu Bakr mounted upon his camel with his uncased sword, Ali (R.A.) caught the nose-string of the camel and said that he spoke that to him what the Holy Prophet (Sal'am) had spoken to him during the battle of Ohad that he should put his sword into case and not show his pain to him because if any calamity overtook him, Islamic administration would collapse. It is reported from Abu Hurairah (R.A.) that had Abu Bakr (R.A.) not been appointed Caliph none would have prayed Allah.

When Abu Bakr embraced Islam, he had forty thousand 'dirham' with him and spent all in the way of Allah. The Holy Prophet (Sal'am) used to say that the wealth of none gave him so much advantage as did the

wealth of Abu Bakr. He freed many faithfuls from disgrace of slavery and A'amir bin Fahirah (R.A.) and Bilal (R.A.) were among them. According to some religious scholars, Hazrat Abu Bakr has five such virtues that never assembled in any person; and they are—his companionship of the Holy Prophet (Sal'am) in Hira Cave; his sole and armed security to Hazrat (Sal'am) under a tree when other Sahaba were engaged in fighting in Battle of Badr, his burial besides the Holy Prophet (Sal'am), his leading of prayer in presence of Hazrat (Sal'am) and of his parents and issues all being Muslims.

In the first year of Caliphate, Abu Bakr (R.A.) waged all out war against all the apostates, conquered Bahrain with the help of Alal-hazrmi; apostates of Kandah tribe were brought to Islam due to the valiance of Zeyad bin Waleed and Akrama bin Abi Jehal (R.A.).

In the next year of his Caliphate, Thamni bin Harith Shebani, the Chief of Sheban tribe came to Abu Bakr (R.A.) and embraced Islam. He submitted to the Caliph that the non-Arab kings were weak and disorganised and if permitted he could wage a war against Kufa etc. and he be made ruler of the areas captured by him. Abu Bakr (R.A.) acceded to his request and promised to send reinforcement to him. When Thamni (R.A.) brought territories under Islam, Abu Bakr (R.A.) sent his garments, symbol and ten thousand Islamic forces headed by Khalid bin Waleed (R.A.) with a letter that Khalid bin Waleed (R.A.) be held in high esteem.

When Khalid bin Waleed (R.A.) besieged Iraq, the people of Iraq sought compromise. He wanted that their



representative should meet him to discuss terms of peace. They sent Abdul Masih who came with a cup of poison in his hand. On enquiry, he explained that he would take poison out of shame if his submissions were not acceded. Khalid (R.A.) took the cup from his hand and drunk it after reciting:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ خَيْرَ الْأَسْمَاءِ بِسْمِ  
اللَّهِ الَّذِي لَا يُضَرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

which left the messenger dumfounded and he embraced Islam without loss of moment. Khalid (R.A.) signed a peace-treaty with the people of Iraq in lieu of one lakh and several thousand rupees which he sent to Medina.

After that Hazrat Khalid (R.A.) turned towards Kisra (Chosroes) and fought against Hurmuz, the ruler of Kisra so furiously that stunned human mind. Khalid killed Hurmuz and captured all his assets. His crown alone cost one lakh 'dirham's'; enormous wealth, jewels etc. were sent to Medina. Then Khalid (R.A.) turned towards Qaran, the ruler of Hawazin who had come with fifty thousand soldiers by the order of Kisra. Qaran was arrested and enormous wealth and jewels were sent to Medina. The Sahaba expressed joy over victories and prayed for Khalid (R.A.).

In the thirteenth year of Hijra Abu Bakr gave highly eloquent sermon from the pulpit of Masjid-e-Nabwi (Prophet's Mosque) and made the Sahaba inclined towards Jihad and asked them to prepare for Rome. After that he appointed four chiefs of the Islamic Army and sent each chief to one country. Umroo (R.A.) bin

A'as was sent to Palestine, Obaidah (R.A.) to Hamas, Yazeed (R.A.) bin Abi Sufiyan to Damascus and Sharjeel (R.A.) to Jordan and gave them sermons for piety and honesty. They were told that in case of being together Obaidah should be made chief of all the forces but separately, each of the chief should head his own army.

When Umroo bin A'as (R.A.) reached Palestine, he was informed that Harqal, the ruler of Palestine had already sent 50 thousand soldiers headed by his brother Tadaruk to fight the Islamic forces. Umroo bin A'as wrote a letter to Abu Bakr (R.A.) and informed him about the bulk of enemies. Abu Bakr (R.A.) sent the brother of Sa'ad bin Waqqas with three thousand soldiers and Abu Obaidah bin Jarrah met Umroo bin A'as ahead of all and sent Hasham with a few others to Harqal as it was the practice of the Holy Prophet (Sal'am) and this contingent went straight to the fort on horse-back which terrified Harqal to the extreme.

When they reached near the fort, they shouted:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

'La, ilaha illallah Muhammadur Rasoolullah'

at the top of their voice which rented the entire fort. Harqal sent his men to tell the Muslims that they should not put their religion on display in such a manner and give him if they had any message for them. When they entered the Court of Harqal, they saw him sitting on a throne studded with jewels. Harqal asked them to explain about Islam and the most fundamental Kalimah of Islam. They replied

لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ  
'La ilaha illallah Allaho Akbar'.



representative should meet him to discuss terms of peace. They sent Abdul Masih who came with a cup of poison in his hand. On enquiry, he explained that he would take poison out of shame if his submissions were not acceded. Khalid (R.A.) took the cup from his hand and drank it after reciting:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ خَيْرَ الْأَسْمَاءِ بِسْمِ  
اللَّهِ الَّذِي لَا يُضَرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

which left the messenger dumfounded and he embraced Islam without loss of moment. Khalid (R.A.) signed a peace-treaty with the people of Iraq in lieu of one lakh and several thousand rupees which he sent to Medina.

After that Hazrat Khalid (R.A.) turned towards Kisra (Chosroes) and fought against Hurmuz, the ruler of Kisra so furiously that stunned human mind. Khalid killed Hurmuz and captured all his assets. His crown alone cost one lakh 'dirham's'; enormous wealth, jewels etc. were sent to Medina. Then Khalid (R.A.) turned towards Qaran, the ruler of Hawazin who had come with fifty thousand soldiers by the order of Kisra. Qaran was arrested and enormous wealth and jewels were sent to Medina. The Sahaba expressed joy over victories and prayed for Khalid (R.A.).

In the thirteenth year of Hijra Abu Bakr gave highly eloquent sermon from the pulpit of Masjid-e-Nabwi (Prophet's Mosque) and made the Sahaba inclined towards Jihad and asked them to prepare for Rome. After that he appointed four chiefs of the Islamic Army and sent each chief to one country. Umroo (R.A.) bin

A's was sent to Palestine, Obaidah (R.A.) to Hamas, Yazeed (R.A.) bin Abi Sufiyan to Damascus and Sharjeel (R.A.) to Jordan and gave them sermons for piety and honesty. They were told that in case of being together Obaidah should be made chief of all the forces but separately, each of the chief should head his own army.

When Umroo bin A's (R.A.) reached Palestine, he was informed that Harqal, the ruler of Palestine had already sent 50 thousand soldiers headed by his brother Tadaruk to fight the Islamic forces. Umroo bin A's wrote a letter to Abu Bakr (R.A.) and informed him about the bulk of enemies. Abu Bakr (R.A.) sent the brother of Sa'ad bin Waqqas with three thousand soldiers and Abu Obaidah bin Jarrah met Umroo bin A's ahead of all and sent Hasham with a few others to Harqal as it was the practice of the Holy Prophet (Sal'am) and this contingent went straight to the fort on horse-back which terrified Harqal to the extreme.

When they reached near the fort, they shouted:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

'La, ilaha illallah Muhammadur Rasoolullah'

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When Abu Bakr (R.A.) came to know about the movement of the army of Harqal at Antakia, he issued an order to Khalid bin Waleed (R.A.) to leave the forces stationed at Iraq and to take with him the forces taken from Yamama and join hands with Abu Obaidah (R.A.), and he was appointed the commander of that force. Khalid bin Waleed (R.A.) set out towards his mission. When the Romans heard about the movement of Islamic Army, they collected at Ajnadeen adjacent to Ramla. Muslim forces also moved towards Ajnadeen and they started shedding blood of each other. It is said that the number of non-believers was two lakhs thirty thousands while the believers were thirty six thousand only. Khalid (R.A.) ordered his army to make an all-out attack on the enemy and they were defeated at the hands of the Muslim soldiers.

Khalid (R.A.) sent this good news of victory through Abdur-Rahman (R.A.) Ajmi and Abu Bakr became very happy. Harqal sent heavy reinforcement and the number of non-Islamic forces reached upto three lakhs, while Islamic forces headed by Khalid were not more than thirty-six or forty thousands in number. Khalid (R.A.) requested those who fought under the direct command of the Holy Prophet (Sal'am) to come out of the army and pray for victory. About one hundred soldiers, who had taken part in the Battle of Badr, gathered together and invoked Allah for victory.

In the meantime a messenger reached from Medina and wished Khalid (R.A.) that Abu Bakr (R.A.) left this mortal world and Hazrat Umar (R.A.) was appointed

Caliph of Islam, and Khalid (R.A.) had been deposed making room for Obaidah bin Jarrah as the Commander of Muslim Forces.

Khalid (R.A.) then attacked from centre, Umroo bin A'as (R.A.) from right and Yazid bin Abu Sufiyan from the left wing and the Romans took to their heels, while Muslim forces chased them upto Damascus.

When final victory was achieved, Khalid got the wealth accumulated and called Obaidah bin Jarrah and gave him the tragic news of the death of Abut Bakr and his own deposition and appointment of Obaidah bin Jarrah as the new commander. The Muslim soldiers burst into tears at this tragic news and sought blessings of Allah for Khalid (R.A.) as none else would have fought to victory after being deposed.

#### **About the Death of Hazrat Abu Bakr Siddique (R.A.)**

Hazrat Abu Bakr Siddique (R.A.) was born two years and four months after the incident of As-hab-e-feel (pre-Islamic Abyssinian invaders of Mecca) and died in the thirteenth year of Hijra at the age of 63. Before death, he collected prominent Sahaba and appointed Umar (R.A.) Caliph of Islam in their presence and sought Allah's blessings for him. Hazrat Umar (R.A.) led the funeral prayer and he was buried beside the Holy Prophet (Sal'am).

#### **About Caliphate of Hazrat Umar bin Khattab (R.A.)**

Hazrat Umar was among the nobles of Quraish. Scholars agree on his wide knowledge and wisdom,



politeness with Muslims and severity with non-believers, his sense of justice and obedience to Hazrat (Sal'am) and his presence in the battles of Badr, Ohad, Khaiber, Hunain, Tabuk and conquest of Mecca with the Holy Prophet (Sal'am). One thousand and thirty-six cities were conquered during his tenure. His conquest brought Damascus, Rome, Qadsia upto Hamas and Zarqa, Nasebani, Asqalan, Tarabulus, Baitul-Maqdis, Yarmuk, Ahwaz, Egypt, Tastar, Nahawand, Rey Isphahan, persia, Ustakher, Naba and Besber to the fold of Islam.

But inspite of this awe and grandeur, Hazrat Umar (R.A.) passed the most simple life possible, never had a body-guard inspite of dangers from enemies, fought relentlessly for the right cause of Muslims and took equal to a Muhajir from public exchequer.

#### **About Umar's Acceptance of Islam**

Traditions vary in regard to Umar's embracing of Islam. But the most accepted one is that once Umar set out to assassinate the Holy Prophet (Sal'am) but in the way he was informed that his own sister and brother-in-law had already come to the fold of Islam. He fell in wrath and went straight to his sister's house and heard her reciting verses from the Holy Qur'an. He knocked at the door and his sister opened the door without any fear. Umar pressed her to recite the verses from Qur'an. As she did it, Umar developed a deep feeling for Islam as a true religion and reached the house of Zaid bin Arqan (R.A.) where the Holy Prophet (Sal'am) preached Islam and embraced Islam.

Hazrat Ali (R.A.) is reported to have said that none but Umar (R.A.) migrated to Medina with a challenge to the non-believers to stop him if they could.

He entered the territory of Syria on an ordinary camel and inspite of insistence from Sahaba he did not use the horse for the occasion. He argued that Allah gave them reverence only through Islam.

Once Muslim forces set-out towards Syria. Abdullah, the son of Umar (R.A.) sought permission to take part in that Jihad but Hazrat Umar refused to allow him on the plea that any concession with regard to any slave-girl in his case because of his being son of a caliph would be tantamount to adultery.

As he was appointed Caliph of Islam, he divorced his most beautiful wife Jamila because of his fear to waver from justice as a result of the intercession for somebody. But when he developed control over his temperament, he wanted to marry her again.

Once Hazrat Umar was patrolling by the midnight that he heard a mother asking her daughter to mix water with milk. The daughter refused to do so owing to order from the caliph not to do so. The mother said that the caliph was not there to see what she was doing. The daughter argued that Allah was seeing everything. Hazrat Umar (R.A.) became very much pleased to hear what the daughter said and got his son Aasim married with her. The grand-daughter of that honest girl gave birth to a God-fearing caliph Umar bin Abdul Aziz.

While appointing anybody Governor to a certain country, Hazrat Umar (R.A.) gave him a manual to act



upon. He was totally against a life of comfort and luxury, use of Turkish horse, costly and thin clothes, superfine flour, watchman at the gate. Volumes are required to put down details about his administrative power, sense of justice and conquests. He deposed a commander like Khalid bin Waleed (R.A.) only because of his involvement in the assassination of Malik bin Namirah. He made Obaidah bin Jarrah the commander of Muslim forces and sent him towards Kufa accompanied by Muthna bin Harith (R.A.) who had gone to Persia after getting permission from Abu Bakr (R.A.). Jaban was defeated and arrested. Abu Obaidah (R.A.) got information that Narsi a non-Arab commander advanced aided and abetted by Rustam. Obaidah (R.A.) came face to face and gave a shameful defeat to Narsi and hoisted flags of Islam on Kufa and Iraq.

Tooran Dukht, the Persian queen sent Bahman Tadoo with thirty thousand soldiers and thirty elephants including a white elephant. He was also given a flag named 'Durfash Kawyani' which lay in the Persian treasury from the times of Faridoon and which was supposed to be the symbol of victory.

Abu Obaidah instructed that such and such man should be appointed commander. The Arabian horses had never come across elephants and so they retreated causing a set-back to Muslim forces. The experienced persons advised that elephants lose their lives if their trunks are cut off. Abu Obaidah (R.A.) and all the soldiers got down from their horses and started attacking the elephants. Abu Obaidah (R.A.) cut-off the trunk of the white elephant but it pounced upon him and trampled

under its feet. Muslim forces suffered initial set-back but Muthna (R.A.) went on fighting till Hazrat Umar (R.A.) sent fresh re-inforcement of seven thousand soldiers under Abdullah Bijli (R.A.) and ordered Muthna (R.A.) to hold him in high esteem as the Holy Prophet (Sal'am) did with him.

When the two forces came face to face, Mehran came out in his armour and sprang through the battleground. A slave named Bani (R.A.) shot such an arrow at him that it pierced through his eye making him fall down from his horse. After that Muslim soldiers attacked the enemies of Islam so furiously that left one lakh of them lying assassinated in the battle-field.

The enemies of Islam became so much frustrated that they dethroned Tooran Dukht and enthroned Yazd Jard in her place. Muthna (R.A.) sent the news to Medina. Amirul-Momenin, Hazrat Umar (R.A.) wrote letters to all the governors to send cavalry to Medina and wrote a letter to Muthna (R.A.) to let his army take some rest without being careless in regard to enemies and must not wage any war without permission from the Headquarter.

In the meantime Hazrat Umar assembled senior Muhajirs, Ansars and Ahle-Bait and sought their advice on his own departure to Persia. After a great deal of discussions, Hazrat Umar (R.A.) changed his mind on the advice of Hazrat Ali (R.A.) and sent a big army from Medina under the command of Sa'ad bin Abi Waqqas (R.A.) writing Muthna and Jarir (R.A.) to accept Sa'ad as their leader. Moreover, Hazrat Umar (R.A.) conti-



nued sending contingent from Medina one after another. When the news of continued re-inforcement reached, Yazd-jard sent Rustam Ibn Farkhzad at the head of 60 thousand cavalry men.

Sa'ad (R.A.) sent information to Umar (R.A.) about enemy soldiers advancing in such a big number. Hazrat Umar (R.A.) asked Sa'ad (R.A.) to rely upon the support of Allah and not to make haste in making attacks on enemies. He was also advised to send his messenger to Yazd-jard. Sa'ad (R.A.) sent Noman bin Maqran (R.A.) and Mughirah bin Shaiabah (R.A.) etc. to Yazd-jard who told him that they worshipped inanimate idols, but Allah, the Exalted sent among them his Messenger who led us to worship One Allah and he (the Holy Prophet, Sal'am) left us only after teaching us all the rights and wrongs. Now they had arrived in their (enemy's) country to bring them to the right path and to keep them away from ignorance and wrong path.

The interpreters of Yazds jard told the messengers of Islam that there would be none more mean and disgraced than the Muslims and that poverty and starvation had brought them to that country and hence they should return to their land of misery and come to them next year so that they could get wheat and dates from the Persian Empire. But the messengers of Islam asked them to come to the fold of Islam for blessings, peace and safety or give 'Jizyah' (tax for safety) with disgrace. At this Yazd-jard fell in wrath and asked his men to get those messengers out with dust on their heads which Sa'ad (R.A.) welcomed as the pegs of their kingdom.

Rustam, the commander-in-chief of the Persian army with 60 thousand men putting Jalinoos on the front with 40 thousand men, Hermazan on the right wing and Behram on the left side. Rustam advanced towards Qadsia in slow motion in the hope of Moslems coming to him for peace and compromise.

Since Hazrat Sa'ad (R.A.) had developed boils eruptions so Khalid bin Arwah (R.A.) was made the commander of the Islamic forces. Moreover, Sa'ad bin Abi Waqqas (R.A.) gave sermon on the virtues of Jihad and punishment for fleeing from the battle-field.

#### About the Beginning of Battle

The Persians equipped their army with the best of weapons and war-machines that could be available those days. Ghalib bin Abdullah (R.A.) and Aasim bin Umro came out first. Hermazan faced Ghalib (R.A.) who killed him with spear. Then Mehran, the ruler of Azerbaijan came out and Manzer bin Hassan sent him to the Hell with his spear. Now the Persians made an all-out attack on the Islamic forces. Hazrat Sa'ad (R.A.) sent Talha bin Khawalid with a contingent who went on killing whoever came in his way. When Muslim archers showered their arrows on the elephants they started fleeing from the battle-field trampling their army under their feet. In the meantime, Hazrat Qaqa'a (R.A.) appeared on the scene with might and grandeur and killed Zul-hajat, the commander of the Persian army. Persian Empire felt a deep shock at the assassination of her valiant commanders.



Now the followers of Islam got the device of frightening the elephants. They would put on their camels' bones, blankets, rags, useless shoes etc. to make it look more bulky than the elephants. These camels did the same for the Persian elephants what these elephants used to do with Arabian horses.

Abu Mahjan Saqafi (R.A.) who was put into confinement because of his drinking wine, felt restless to take part in Jihad. At last he secretly requested the wife of Hazrat Sa'ad (R.A.) armour, weapon and horse promising that he would come back to his confinement if returned safe from the battle-field. He was given a chance to fulfil his deep desire. Abu Mahjan (R.A.) went deep into rows of enemies and started killing them mercilessly. His swordmanship and bravery left Sa'ad and others dumb-founded. Sa'ad got both his horse and Abu Mahjan identified but fell in doubt as it all happened. Some took him to be Khizr (alaihis-salam). When the fighting stopped at the dead of night, Sa'ad himself went to meet Abu Mahjan (R.A.) in his confinement and requested him to fight in the next morning in the same manner so that the gate of victory could open. He was not only set free but given the horse and weapon in reward. Now He gave-up drinking wine.

Some more re-inforcement reached them the next morning which made the Muslim forces more confident and spirited.

The non-believers equipped their elephants for a bloody warfare. But the elephants could not face the

arrows of Muslim archers and fled away crushing their own soldiers under their feet.

Next morning, Hazrat Sa'ad bin Abi Waqqas (R.A.) gave message to his valient fighters to bear a little more stress and trial for victory was fast approaching them. The Muslim soldiers fought with a new spirit and zeal. Rustam himself was sitting beside a camel. Hazrat Bilal cut the string of a camel and its heavy load fell upon Rustam making him fall down into the canal. Hazrat Bilal (R.A.) pulled him by his feet and raised his head at the point of his spear by cutting it off from his body. With the end of Rustam, the non-believers took to their heels. Jalinoos was also killed while he was running for life. The non-believers faced shameful defeat and fled away from the battle-field leaving behind countless men and riches in various forms. One-fifth of the booty was sent to Medina and the rest was distributed among the Muslim fighters.

### About Hazrat Umar's Martyrdom

It is said that when Amirul-Mominin (Caliph of the Believers) Omar (R.A.) came back from Haj and was sitting with the support of Hazrat Zubair (R.A.) that Mughira bin Shaba's slave, Firoz Abu Luloo came to complain against his master that he has put two dirhams as a daily charge but he was not able to do so and hence he was refused to reduce the rate. Hazrat Omar asked about his profession. When he informed that he was a carpenter and blacksmith by profession, Omar (R.A.) said that it was quite proper to for the master to charge



that amount. Moreover, Omar (R.A.) said that he heard that he could make such a water-mill that could work with mild wind too, and if he could make one, that would be very useful for the Medinites. Abu Luloo replied that he would make such a water-mill that would remain famous in the East and West till the sky-mill was in motion. Hazrat Omar (R.A.) read his design and said that he was threatening his life.

In short, Firoz started his preparation for assassinating Hazrat Omar (R.A.) and kept with him a poisonous dagger and lay in wait for the Caliph.

One day while Hazrat Omar (R.A.) started leading the Fajr (early dawn) prayer, Abu Luloo struck him thrice with his dagger. Hazrat Omar fell unconscious. The Sahaba hurriedly finished the prayer led by Abdur-Rehman bin Auf (R.A.). Abu Luloo inflicted injuries to eighteen more persons and then committed suicide.

Hazrat Omar (R.A.) assembled the senior Sahaba and said that if he succumbed to his injury, they should appoint Khalifa (Caliph) by consensus from among Uthman, Ali, Talha, Zubair, Abdur Rehman bin Auf (R.A.). The Sahaba appointed Hazrat Uthman (R.A.) their caliph unanimously. Hazrat Omar (R.A.) was buried beside Hazrat Abu Bakr and the funeral prayer was led by Suhaib (R.A.)

#### **About the Caliphate of Hazrat Uthman bin Affan (R.A.)**

Hazrat Uthman (R.A.) belonged to Quraish and was the wealthiest and most popular among them. He

was one of those who embraced Islam in its earlier days and was a man of letters and modesty. The Holy Prophet (Sal'am) paid respect to him. Many countries and territories were brought under Islamic rules during his tenure. He was called 'Zin-noorain' because the Holy Prophet (Sal'am) gave his two daughters Ruqaiyya and Kulthum in his marriage. It is said that none had ever married two daughters of a prophet before him. He used to observe fast in the day and offered salat in the night.

When the Holy Prophet (Sal'am) prepared an army of 30 thousand soldiers, Uthman (R.A.) gave 600 camels, half of them carrying grains and half for riding of the Muslim forces.

It is narrated that when the Muhajirs arrived in Medina, they had to drink saline water because the sweet water was far-off. But a Jew had a well of sweet water in Medina. The Holy Prophet (Sal'am) proclaimed that one who would purchase that well of sweet water for the Muslims as a whole, would be given sweet water of heaven as a guarantee from him. Uthman (R.A.) purchased that well from the Jew at a higher price and handed that over to the Holy Prophet (Sal'am) for the Muslims in general. When the Sahaba (R.A.) needed extension of the Prophet's Mosque, Hazrat Uthman purchased a number of nearby houses at a higher price for the Mosque. When the Sahaba suggested collection of Qur'anic verses to keep safe from differences later on as happened in case of the Jews and the Christians, Hazrat Uthman (R.A.) appointed Zaid bin Thabit (R.A.), Sa'ad bin Al-Aas and Abdur Rehman bin Auf (R.A.) for the task.



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**About Martyrdom of Uthman (R.A.)**

Sa'ad bin Moseeb (R.A.) was once asked as to why Hazrat Uthman (R.A.) was assassinated and why the Sahaba (R.A.) kept from helping him. He narrated that Hazrat Uthman managed the affairs very well for six to seven years. But after that he started deposing senior Sahaba and putting his relatives instead. The Sahaba (R.A.) disliked it.

Abdullah bin Sarah, the Governor of Egypt became oppressive to his subject. A group came from Egypt and complained against oppressive acts of Egyptian ruler and demanded deposition of Abdullah bin Sarah. Hazrat Uthman (R.A.) sent a group of Muhajirs and Ansars headed by Mohammad bin Abi Bakr (R.A.) to investigate the matter. They were at a distance of three 'Manzils' from Medina that they saw a slave rushing on a black camel as if he was intending to meet somebody. On enquiry he identified himself as a slave of Mohammad Uthman (R.A.) at the same time. They fell in doubt and on searching a sealed letter was found out in the name of Abdullah bin Sarah from Hazrat Uthman (R.A.) that Mohammad bin Abi Bakr was going to Egypt with a group of men and he should be assassinated on some pretext without paying heed to order from the Caliph. Mohammad bin Abi Bakr and his men rushed back with the letter and Ali, Talha and Zubair (R.A.) went to Uthman (R.A.) with the letter. Hazrat Uthman (R.A.) admitted that the slave and the camel belonged to him but he was completely unaware of the sealed order. He also refused to hand over Marwan to them for fear of his

assassination and argued that he was sure that Marwan had nothing to do with the order.

The behaviour of Hazrat Uthman (R.A.) in regard to Marwan created doubt in the mind of the Sahaba (R.A.).

When the mischief-mongers got the point and asked their respective clans for help, they besieged the house of Hazrat Uthman (R.A.), stopped water for them. Hazrat Ali sent Hazrat Imam Hasan (R.A.) and Hazrat Imam Hussain (R.A.) with a group of men to stop entry of people into the house of Hazrat Uthman (R.A.). He also sent the water-containers filled with water. The mischief-mongers shot arrows making them leaking and injuring Imam Hasan (R.A.). After that a group of people mounted on the roof and jumped down into the cell and assassinated Hazrat Uthman (R.A.) in a state of the Holy Qur'an being recited by him. His wife Nayila (R.A.) tried to stop the assassins but lost her fingers and the house of Uthman (R.A.) was ravaged. At last the wife and daughter of Hazrat Uthman (R.A.) left for Syria to live with Moaviya bin Abu Sufiyan (R.A.) with bloody garments and truncated fingers.

**About the Caliph Hazrat Ali bin Abi Talib**

Hazrat Ali (R.A.) was the first to embrace Islam among the boys. Hazrat Ali (R.A.) took pride in saying that none had such a great man as a father-in-law, such a great woman as his wife and such great children as he had. It was the Will of Allah that the fort of Khyber was conquered by him.



Once Hazrat Ali (R.A.) knocked down a very strong and bulky Jewish wrestler of Arab and as he mounted upon his chest to get him slain, he spat at the face of Hazrat Ali (R.A.). He got down from his chest. The wrestler got astonished and wanted to know the reason. Hazrat Ali (R.A.) explained that he wanted to kill him for Allah but his spitting enraged him. He left him because he did not want to kill him as a punishment for misbehaviour with him.

When the Sahaba (R.A.) wanted to take Oath of allegiance to him, he refused to do so and advised to leave the matter to senior Sahaba. When majority of the Sahaba (R.A.) went to his house and requested him to accept caliphate of the Believers, Hazrat Ali (R.A.) came to the 'Mosque of the Prophet' and asked the Sahaba whether they agreed with his Caliphate. All of them agreed and took oath of allegiance to him.

But a severe difference arose between Moaviya bin Sufiyan and Hazrat Ali in regard to the assassination of Hazrat Uthman (R.A.). Talha and Zubair (R.A.) went to Mecca and complained to Hazrat Ayesha (R.A.) that the Caliph of Islam had been assassinated but Ali (R.A.) was not inclined to take 'qisas' (punishment with like retaliation) from the assassins though some of them are present in the Army of Ali (R.A.). Hazrat Moaviya (R.A.) attacked from Syria and pressed for taking 'qisas'. It is because of this that no new country was conquered and the Muslims fought among themselves and killed each other. One can not deal with this tragic episode for fear of slips. Not less than ten thousand men were

killed around the camel of Hazrat Ayesha (R.A.). After achieving victory Hazrat Ali (R.A.) sent Hazrat Ayesha (R.A.) to Medina with due respect. Hazrat Ali tried to make Amir Moaviya understand that 'qisas' was demanded by the daughter of Hazrat Uthman and hence she be sent to Medina to take 'qisas' for her father's murder. But Moaviya (R.A.) would not agree with anything. The result was a long war between two sections of people. Not less than one lakh men were killed in the battle. At last 'Panchayat' was convened and Abu Musa Ash'ari (R.A.) became the spokesman while Umroo bin Al-a'as spoke for Abu Moaviya bin Abi Sufiyan (R.A.). But the meeting ended in failure. Now several thousand men left the army of Hazrat Ali (R.A.) and they were all killed. The army of Hazrat Ali (R.A.) got exhausted on account of long-drawn battle and a large number of soldiers were left dead and wounded. They suggested to take some rest at Kufa lying nearby and that they would fight again after rest and recovery from injuries. Although Hazrat Ali (R.A.) included them much fight against Moaviya (R.A.) but failed to achieve his objective. In the meantime a person belonging to 'Khawarij' (one of a sect dissenting from Hazrat Ali) assassinated in Ramadhan 40 Hijra. It is a bit unsafe to deal with the details of the skirmishes that occurred between Hazrat Ali (R.A.) and Hazrat Moaviya (R.A.) and hence it is better to leave the matter as it is.

#### **About Imam Hasan (R.A.)**

He was born three years after 'Hijrat' and the Holy Prophet (Sal'am) himself named him Hasan. Hasan and Husain were the two names that were brought by



Hajrat Jibrail to the Holy Prophet (Sal'am) written on a piece of silk as these two names of the Heaven.

When Imam Hasan was born, the Holy Prophet (Sal'am) called 'Azan' in the right and 'Iqamat' in the left ear and then performed 'Aquiqa' (shaving of head after birth). Imam Hasan (R.A.) resembled much to the Holy Prophet (Sal'am). Many Hadiths are being related to his virtues. Once Hazrat (Sal'am) had him on his shoulders. Somebody said, 'what a good conveyance!' Hazrat (Sal'am) replied with pleasure, 'Even the rider is good.' Sometimes Hasan (R.A.) would sit on the neck or back while Hazrat (Sal'am) had been lying in prostration and Hazrat (Sal'am) would not raise from prostration unless Hasan (R.A.) got down. Sometimes Hazrat (Sal'am) would set his legs wide apart so that Hasan (R.A.) could pass through them. It is being reported from Bara'a bin Aazib (R.A.) in Bukhari and Muslim that once while Hasan was sitting on his shoulders, Hazrat (Sal'am) said: "O Allah! I keep friendship with (Hasan) and Thou too become his friend." It is being reported in Bukhari from Abu Bakr Thaqafi (R.A.) that he saw Hasan (R.A.) on the pulpit beside the Holy Prophet and he (Sal'am) looked towards the audiences and Imam Hasan (R.A.) by turns. He (Sal'am) has also been reported to have said that he (Sal'am) hoped Allah would bring peace between two sections of the Muslims through Hasan (R.A.).

Imam Hasan was very kind, compassionate, modest, pious, devoted, prodigal and respectable. Hakim (R.A.) has reported from Abdullah bin Omar that Hasan (R.A.) had performed 25 Hajs on foot while horses would

go ahead of him. Hasan (R.A.) gave all his goods and chattels in the way of Allah more than once but always regretted for giving less in charity. Once a Bedouin came to him and started uttering filthy words for Imam Hasan and his father Hazrat Ali (R.A.). Imam Hasan (R.A.) said that he was perhaps hungry. He said nothing in reply and continued using bad language for them. Then Hasan (R.A.) asked his slave to give the Bedouin a purse of one thousand rupees and regretted that he was then unable to give him more than that. The Bedouin expressed that he had just tested his forbearance and he could now bear witness that he (Hasan) was the son of the Holy Prophet (Sal'am).

Once the annual grant from Amir Moaviya (R.A.) could not reach him and he felt trouble due to that. Imam Hasan (R.A.) wanted to send a reminder but postponed the matter for the time being. In the meantime, he saw the Holy Prophet (Sal'am) in dream and complained against non-payment of annual grant. The Holy Prophet (Sal'am) told him that the addressee was himself a creation and asked him to recite the following invocation:

اللَّهُمَّ اقْدِرْ فِي قَلْبِي رَجَائَكَ واقْطَعْ رَجَائِي عَنْكَ  
سِوَاكَ حَتَّى لَا أَرْجُو أَحَدًا غَيْرُكَ اللَّهُمَّ مَضَعْتُ عَنْدَكَ قَوْلِي وَ  
قَصْرَ عَنْهُ مُلْكِي وَلَمْ يَنْبَغِ إِلَيْهِ رَغْبَتِي وَلَمْ تَبْلُغْهُ مَسْئَلَتِي وَلَمْ  
يَجْرَأْ عَلَى لِسَانِي مِمَّا أُعْطِيتُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ مِنَ الْبَشَرِ  
لِحَصْنِي يَا أَرْحَمَ الرَّاحِمِينَ

Imam Hasan (R.A.) reports that he received the annual-grant within a few days with the recital of the above-quoted invocation.



Hajrat Jibrail to the Holy Prophet (Sal'am) written on a piece of silk as these two names of the Heaven.

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Imam Hasan (R.A.) reports that he received the annual-grant within a few days with the recital of the above-quoted invocation.



Bazar (R.A.) reports that once Hazrat Hasan (R.A.) was offering Salat after becoming the Caliph of Islam. A person mounted upon him and pricked him with the dagger. He put no resistance. After that he said during his sermon, "O People of Iraq! Fear Allah in my case, as I am commander of the Faithful and your guest and I am among the Ahle-bait". All persons present in the mosque burst into tears.

One day, Merwan, the ruler of Medina mis-behaved him but he kept quiet. But when he sneezed with his right hand on the nose, Hasan (R.A.) uttered, "Does he not know that the right hand is meant for washing face and the left hand is meant for removing filth." At this Merwan kept quite.

Ibn Asakir reports from Jaweria bint Asma'a (R.A.) that Merwan started weeping at the funeral of Imam Hasan (R.A.). Imam Husain said addressing Merwan that he was weeping now while he used to mis-behave during his life-time. Merwan pointed out a mountain and said that he did so with a person who was more tolerant than a mountain."

Sometimes, miracles were also caused by him. It is being written in the book entitled 'Shawhidun-Nabuwat' that once Imam Hasan (R.A.) was making journey with a son of Hazrat Zubair (R.A.). They had entered a garden during journey. The son of Zubair (R.A.) wished there would be dates in the tree. Imam Hasan raised his hands and uttered something in whisper. All of a sudden the tree turned green and dates appeared in it. The camel-driver said it was nothing but a charm. Hasan (R.A.)

replied that it was not a charm but the prayer of the son of the Holy Prophet (Sal'am) was granted.

Imam Husain took over the seat of Caliphate in 40 Hijra at the martyrdom of his father Hazrat Ali (R.A.). More than 40 thousand people took their oath of allegiance to him. He remained Caliph of Islam for six months. It is being reported in Bukhari Sharif from Khwaja Hasan Basari (R.A.) that Imam Hasan (R.A.) collected forces from mountain and faced the army of Amir Moaviya. At this Umro bin Ala'as said that the two forces could meet each other only after killings and annihilation. Abdul-Rehman bin Samrah and Abdullah bin Aamir were sent to Imam Hasan (R.A.) for peace talks. Peace treaty was at last signed with the following context :

"Hasan bin Ali (R.A.) signed a peace-treaty with Moaviya bin Ali Sufiyan (R.A.) and Moaviya is given the Caliphate on conditions that he would serve the people according to the dictates of the Holy Qur'an, Sunnah of the Holy Prophet (Sal'am) and the manners adopted by Khulafa-e-Rashideen (caliphs adopting right path). And that he would have no right to appoint his successor, and Caliphate would be run by the counsel of the Muslims and people in general would live in peace and security."

On the abovementioned conditions, the Caliphate of the Muslims was handed over to Moaviya (R.A.). Thus two sections of people embraced each other in 41 Hijra. Imam Hasan (R.A.) declared that he had signed the peace-treaty just to avoid bloodshed.



**About Martyrdom of Imam Hasan (R.A.)**

Imam Hasan (R.A.) was martyred by his own wife Jeda bint Ash'at bin Qais Kandi who gave him poison because Yazid had enticed to marry her. She did so and Imam Hasan (R.A.) died in forty days. When Jeda asked Yazid to fulfil his promise Yazid refused point blank and thus Jeda lost both the worlds.

Umru bin Is'haq (R.A.) reports that he went to Imam Hasan (R.A.) who told him that pieces of liver and heart passed through his watery motion because he was poisoned more than once. Imam Husain (R.A.) insisted to tell him the name of the person who gave him poison but he refused to do so on the plea that he did not want that anybody was killed on suspicion. He said at the time of death that he did not see assemblage of prophethood and caliphate in them and so he (Husain, R.A.) must not be deceived by the people of Kufa. Who might instigate to revolt against the ruler of the time. If it happened so he would have to repent for that. He also told that he had begged Ayesha (R.A.) to be buried beside the Holy Prophet (Sal'am) and she had permitted, but a fresh request should be made for that; and if people would resist as he thought, he should be buried in Baqia.

Mehr bin Abdullah bin Talha (R.A.) reports that Imam Hasan (R.A.) saw in a dream that Surah 'Qul-howal-laho-ahad...' was written between his two eyes. His family members became happy but Sayeed bin Musaib said that if the dream was true then his days were numbered and he would die very soon. It happened so and he died in 50 Hijra. He was given bath by Imam

Husain (R.A.), Mohammad Hanifiah (R.A.) and Abbas bin Ali and Sayeed bin A'as, the ruler of Medina led his funeral prayer.

Hazrat Ayesha (R.A.) again permitted him to be buried beside the Holy Prophet (Sal'am) but Marwan stopped it by saying that it was untrue. They wanted to bury Hasan bin Ali (R.A.) there while Hazrat Uthman (R.A.) was not permitted. Though Imam Husain got armed with his men to do it by force but Abu Hurairah (R.A.) reminded him that Imam Hasan (R.A.) had also told that in case of resistance he be buried in the Baqia. At last Imam Hasan (R.A.) was buried near his grandmother Fatma bint Asad (R.A.). There lay the grave of Hazrat Abbas bin Abdul Mut'talib too.

**About Imam Husain (R.A.)**

Imam Husain was born in the fourth year of Hijra and the Holy Prophet (Sal'am) himself named him Husain and performed his 'Aqiqah'. Imam Husain resembled the Holy Prophet (Sal'am) from navel downward.

The Holy Prophet (Sal'am) had said, as Tirmizi reports from Abu Sayeed Khudri, that Hasan and Husain were the chiefs of the youths of Heaven. Tirmizi reports from Osama bin Zaid (R.A.) that the Holy Prophet (Sal'am) said that those (Hasan and Husain) were his sons and sons of his daughter, and keep them Thy friends O' Allah and also those who kept them as their friends. Anas bin Malik reports in Tirmizi—when the Holy Prophet (Sal'am) was asked as to whom he loved most among his



family members, he named Hasan and Husain. He used to ask Fatima to bring his sons to him and then he smelt and embraced them.

Yali bin Sar'rah (R.A.) reports in Tirmizi that Hazrat (Sal'am) told that Husain was from him and he was from him and may Allah keep him friend whom Allah kept friend.

Mishkat reports from Ummul Fazl bint Ha'arith that she went to the Holy Prophet (Sal'am) and narrated that she had seen a dream that she had cut-off a piece of his body and kept it in her lap. Hazrat (Sal'am) said that she had seen a good dream and that the son born to Fatima (R.A.) would remain in her lap and it happened so. She also reports that she once gave Husain in the lap of the Holy Prophet (Sal'am) who burst into tears and said that Jibrail told him that his followers would assassinate his son Husain.

It is mentioned in 'Shawahidun-naboowah' that once Imam Husain was sitting on the right knee and Ibrahim on the left one. Jibrail came and asked the Holy Prophet (Sal'am) to choose one of that two as Allah would not leave both with him. Hazrat (Sal'am) said that in case Husain would be no more; he, Ali and Fatima would feel the sorrow to him alone. Ibrahim died after three days. When Husain came to Hazrat (Sal'am) he kissed him again and again saying that welcome to one upon whom he sacrificed his son.

Once Hazrat Omar (R.A.) went to Hazrat (Sal'am) and he saw him in a state that he was moving on his

knees while Husain was riding on his back with a string in his hand which was also caught by Hazrat (Sal'am) in his hand. Omar (R.A.) said, 'what a good conveyance!' Hazrat Sal'am replied that the rider was also good.

Imam Husain (R.A.) was very handsome and could be identified even in the darkness because of his radiating face.

It is mentioned in the book 'Kashful-Mahjoob' that one day a person came to Imam Husain (R.A.) and said that he was poor to the extreme and had issues. He requested him to stay for some time. In the meantime, five purses full of Dinar (coins) were sent to him and he gave all to him and asked him to excuse for the delay.

#### **About Martyrdom of Imam Husain (R.A.)**

Moaviya bin Abi Sufiyan died in 60 A.H. and Yazid bin Moaviya took over the charge. He asked Waleed bin Al'taba, the ruler of Medina to take oath of allegiance for him from Imam Husain (R.A.) etc. Waleed called him and he went to him with thirty men in arms. When he gave him the order of Yazid. Imam Husain (R.A.) said that he would do what was proper in the mosque the next day, when the death of Moaviya bin Abi Sufiyan and appointment of Yazid would be announced. Waleed kept quiet but Marwan said that they be stopped then otherwise it would be difficult to capture them later. Imam fell in wrath and said that if anybody challenged him, he would make the earth red with blood and left the place and proceeded on to Mecca.



The Kufians pursued him to revolt against Moaviya bin Abu Sufiyan but he (Imam) never believed them. But when they heard about refusal of the Imam to take oath of allegiance to Yazeed and his departure to Mecca, Qais bin Umroo and Mohammad bin Umair etc. and other rich men of Kufa wrote letters with promises of their support against Yazid. The Imam first sent Muslim bin Aqeel bin Abi Talib with some others to Kufa. Muslim (R.A.) left for Kufa and stayed with Mukhtar bin Abu Obaidah. People assembled there and when Muslim (R.A.) gave them the message of the Imam (R.A.), more than twelve thousand men took oath of allegiance to him. Muslim bin Yazeed Hazermi and Imran bin Waleed bin Aqbah gave the report to Yazeed. Yazeed deposed Noman bin Basheer and appointed Obaidah bin Ziyad in Kufa. He threatened the Kufiyans with dire consequences and got success in breaking the united support of people to the Imam. Muslim (R.A.) got frightened and hid himself in the house of Hani bin Arwah. Obaidullah bin Ziyad arrested Hani bin Arwah and other rich men of Kufa. Hazrat Muslim (R.A.) rebelled against Ibn Ziyad and forty thousand people stood in support. But they got dispersed by the night and Muslim (R.A.) was left alone. At last Muslim (R.A.) was assassinated and Hani was hanged and both the heads were sent to Yazeed.

#### **Departure of Imam Husain (R.A.) towards Kufa**

When Muslim (R.A.) got support for the Imam in the beginning, he requested the Imam to come to Kufa. When the news of the departure of Imam spread,

Abdullah bin Abbas (R.A.) asked him not to do so and reminded him the breach of Faith they committed in case of his father and how they assassinated him and how his elder brother Imam Hasan (R.A.) was deceived by them. But the Imam did not agree with him nor did accept his proposal not to carry his relatives with him. After that Abdullah bin Zubair (R.A.), Abu Sayeed Khudri (R.A.) and Abu Waqdeshi (R.A.) tried to change the mind of the Imam but they failed.

In short, Imam Husain left for Kufa with 72 men and women. When Abdullah bin Umar (R.A.) heard about his departure he met him in the way and requested him to return as the Holy Prophet (Sal'am) also preferred the Hereafter to this world but the Imam refused to discontinue his journey towards Kufa. Abdullah bin Umar (R.A.) embraced Imam Husain and came back weeping. Imam Husain (R.A.) proceeded towards Kufa and stayed with Abdullah bin Yaqteen (R.A.) who was his foster brother. Abdullah bin Yaqteen (R.A.) was arrested and assassinated.

When the Imam was convinced of the fraud played upon by the Kufians, he wanted to go back to Mecca but the brothers of Muslim (R.A.) refused to do so without taking revenge upon the Kufiyans. Those who had accompanied Imam Husain for some worldly gain also deserted him. When Kufa remained at a little distance, Hur bin Yazeed Reyakhi met him in the way with a contingent of one thousand men and asked the Imam to accompany him to Ibn Zeyad. Imam Husain (R.A.) showed letters of Kufiyans inviting him to Kufa but Hur



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vowed that he had no knowledge of those letters and at the same time he said that he could not leave him unless he took him to Zeyad. At last he stopped in a barren place in 60 A.H. On enquiry he was told that it was Karbala. At this the Imam said that it was a place of 'trials and tribulations.' Then Hur told the Imam to leave the place in the darkness of night but after making journey for the whole of night, the Imam found himself in the same field of Karbala. According to some other traditions this exercise continued for seven days and at last the camels refused to move from there and wherever any peg was driven, blood oozed out of that spot and blood appeared on every piece of wood. At this he said that, it happened to be his spot of assassination. After that a letter seeking oath of allegiance to Yazid came to him from Ibn Zeyad. The Imam read it and threw it away saying that he had no reply for it.

Ibn Zeyad fell in anger and asked Ibn Sa'ad, the ruler of Kharasan to fight the Imam. He accepted it with much reluctance. Sa'ad asked the Imam as to why did he come to Kufa. Imam Husain (R.A) explained that he had come on invitation from the Kufiyans but they deceived him and hence he wanted to go back now. Ibn Sa'ad informed Ibn Zeyad about the solution but he agreed on nothing short of the oath of allegiance to Yazid and sent Shimar Zil-Joshan and Sheeth bin Rubyi etc. with more forces and ordered them to stop water and give torture to the Imam (R.A.). The forces of Yazid totalled twenty-two thousands which captured the river Fūrat (Euphorates). Among the soldiers of Yazid were mostly those people who wrote letters to Imam Husain

and invited him to Kufa from Mecca and took oath of allegiance at the hands of Muslim (R.A.).

When Imam Husain became sure that the battle was unavoidable, he asked his men to dig ditches around the camp and fire was lighted in the ditches so that none could cross it.

The enemies stopped water from the 7th of Moharram-ul-haram. Hazrat Abbas (R.A.) was sent with a contingent of twenty men and he brought water after fighting the enemies guarding the river Furat. When the water ran short again, the Imam sent Hazrat Abbas with few others. Hazrat Abbas was injured and his companions martyred by the enemies. Imam Husain (R.A.) wrote to Ibn Sa'ad to either leave him to go back to Mecca or to any other place or send him to Yazid. Ibn Sa'ad informed Ibn Zeyad about the matter, but he pressed Ibn Sa'ad to fight and kill the Imam. Ibn Sa'ad got his forces prepared for war. Before martyrdom, the Imam saw a dream that some dogs attacked him and a white dog fought him exclusively. It is being written in Tarbi that he saw a dream that the Holy Prophet (Sal'am) came with a group of angels and told him that his enemies were bent upon assassinating him and they would be deprived of his intercession on the Day of Judgement.

On the morning of the 10th of Muharram, Ibn Sa'ad came to the battle-field. Imam Husain (R.A.) also came out of his camp with his men. Imam Husain first mounted on a camel and by way of fulfillment of a condition, he explained the situation which brought him there and the excesses and oppression committed against



him. But he got no response from the enemies. After that Imam Husain (R.A.) rode on the horse and challenged his enemies. First of all the holy companions of the Imam came out one by one and finally Imam Husain (R.A.) took up his sword and called in loud voice, "Is there one to guard females of the Holy Prophet (Sal'am)?" Hearing this Hur bin Yazid Reyahi came forward on his horse and requested the Imam to permit him to fight for him as he was first to fight against him, for he wanted to get intercession from the Holy Prophet (Sal'am). After that Hur, his brother, son and slave attacked furiously the enemies of the Imam (R.A.) and they were assassinated after killing many persons belonging to the enemies.

### **Martyrdom of Imam Husain**

When all the valiant fighters among the 'Ahle-bait' were martyred after killing thousands of enemies and wretched persons, Hazrat Imam Husain (R.A.) himself came out to fight the enemies of Islam. Shimar-zil-Joshan advanced towards the Imam with a contingent and attacked him furiously with arrows and spears and at last he fell down from his horse smashed with injuries. Nazar bin Khersha tried to cut his head off but shivered with fear; then Kholi bin Yazid did it. There are a number of traditions regarding the martyrdom of the Imam Husain (R.A.) and there is a general agreement that martyrdom was caused with the sword of Shimr and spear of Sinan bin Anas.

After that those devils entered the camp and arrested twelve children and pious women. When the heads

of the martyrs were seen by the people of Kufa, they started screaming. At this Imam Sajjad cried loudly if they were weeping for him who got them martyred.

It is said that Ibn Sa'ad got his men buried but the martyrs lay unburied for three days. The third day, people of the village Amriya situated at the bank of river Furat, assembled and got Imam Husain buried in one grave, the Hashmites in another and the rest in a separate grave. Traditions differ regarding the burial of the head of the Imam (R.A.). It is, however agreed upon that martyrdom had taken place on the 10th of Muharram; 61 A.H., at the age of 56.

It is said that the Holy Prophet (Sal'am) knew about this tragedy. Hazrat Ayesha (R.A.) reports that he (Sal'am) used to say that his son Husain would be killed at Karbala.

Anas (R.A.) reports that once the Holy Prophet (Sal'am) was taking rest in the house of Umme Salma (R.A.) that the angel of rain came to him and saw Husain jumping over the pious body of the Holy Prophet (Sal'am) and he (Sal'am) kissed him. The angel said that he (Sal'am) kissed him, while his Ummat would kill him.

### **About Imam Abu Hanifa (R.A.)**

Imam Abu Hanifa was a very pious and God-fearing person. Hammad bin Abi Shaiman (R.A.) reports that he would pass the whole night in prayer. Once Yazid bin Maisara called him and asked him to take over charge of public exchequer. Abu Hanifa refused to



accept it and he whipped the Imam for this. Some one mentioned the name of Abu Hanifa in an unpleasant word. Ibn Mubarak (R.A.) objected to it saying that he was talking about a person who avoided the worldly gains though the world followed him.

When the Caliph Abu Jafar Abbasi sent ten thousand dirhams to the Imam, he advised his son to keep it and get it returned to him after he is dead. It is said that once the Caliph asked him to act as the Chief Justice. He refused to accept the post saying that he was not fit for the same and if he was untrue in his remarks, he was certainly not fit for that post.

#### **About Hazrat Imam Sha'fei (R.A.)**

Imam Sha'fei (R.A.) would divide the night into three parts—one-third for creative works, another one-third for prayers and the rest for taking rest. Rabia (R.A.) reports that the Imam (R.A.) would complete recital of the Holy Qur'an seven times during Ramazan, and he did it in his Salats.

Husain Karabi (R.A.) reports that he remained with Imam Sha'fei for several nights and he found him offering salats for one-third part of the night and recited, about 50 or 100 verses. When verses of blessings were recited, he sought blessings for himself and for the whole Muslim community, and during the recital of verses of punishment, he would seek salvation from turmoils of the Hell for himself and for the Believers as a whole.

Imam Sha'fei (R.A.) used to say that he never ate stomachful right from the age of 10 years; because eating

to the extent of satiation makes boy lazy, the heart impolite, destroys wisdom, increases sleep and keeps away from prayer. He also used to say that he never swore whether true or false.

Imam Sha'fei used to say that one who keeps love for the world and for the Creator in the same heart is a liar. His generosity is beyond all descriptions. Once he brought ten thousand dirhams from Yemen and distributed all among the needy persons before entering the city of Mecca. Once his whip fell down, he gave 50 dinars to a person who lifted it from the ground for him.

He was so God-fearing that he fell down unconscious when he heard a Hadith mentioning fear of Allah.

Abdullah bin Mohammad reports that once he requested Imam Shafei to teach him what Allah taught him. He replied that one who speaks the truth, gets salvation, and one who fears in regard to his religion will remain safe from destruction. Moreover, a person having three virtues in him will find his religion perfect, one is to ask some one to do the right thing and do himself accordingly. Secondly, to refrain from committing vices and keeping oneself away as well and finally to keep oneself within the limits of Shariah. He would also say that one who is pious in regard to the worldly affairs, keeps inclined towards the Hereafter and remains true with Allah will get salvation. Imam Sha'fei had the opinion that one having no insight can not profit from knowledge and one who obeys Allah finds secrets of Allah revealed to him.



**About Hazrat Imam Malik (R.A.)**

He had utmost regard for knowledge and he would perform Wuzu, used perfumes and sat with awe for teaching Hadiths. He would say that he loves to pay respects to the Hadiths of the Holy Prophet (Sal'am). He likened knowledge with a Light which Allah, the Exalted, keeps where He wills.

Imam Sha'fei reports that once a person asked Imam Malik to explain 28 Masa'ail (issues) but expressed his unawareness with regard to 20 Masa'ail.

Once Caliph Harun Rashid requested him to go to Baghdad with him so that he could ask people to follow his book 'Mauta'. But Imam Malik intended not to leave Medina and said that the Holy Prophet (Sal'am) had said that Medina was better for those who know something and Medina extracts mischiefs from men as the furnace removes scum. Imam Malik would say that piety does not mean absence of wealth; and that Hazrat Sulaiman (alaihis'salam) was a pious person inspite of such a large kingdom.

Once Harun Rashid requested Imam Malik to make visits to his court so that his sons could gain knowledge from him. Imam Malik replied that the knowledge had come out from his family and it would gain respect if he paid respect to it and it would lose respect if he put it to disgrace. Harun Rashid agreed and asked his sons to go to the mosque to gain knowledge from Imam Malik.

**About Virtues of Hazrat Imam Ahmed bin Hambal (R.A)**

It is mentioned in 'Tazkiratul-Auliya' about Bashar Hafi as saying that Imam Hambal had such virtues which had been absent in him. He lived on lawful livelihood together with kiths and kins. Sri Siqti reports that when the ruler of Kufa got him arrested and pressed him to say the Holy Qur'an to be a 'creation', he flatly refused to do so. Then he was fastened by his hands and legs and whipped mercilessly but he did not surrender. In the same state his waist-band got unfastened. Now a third hand appeared and got his waist-band fastened again. At this miracle, the despotic ruler set him free, and he died in grief.

It is reported that once Imam Hambal was performing ablution in a canal, while another person was doing the same on the upper level. Thinking that the Imam might feel disgusted, he left the place and came to a lower level. When he died, someone saw him in dream that he was passing life of comfort in the Hereafter and enquired the reason. He replied that he had no virtue with him, save once he changed his place of ablution as a mark of respect to Imam Ahmad Hambal.

Though he lived in Baghdad but he never ate bread of Baghdad, because Baghdad was entrusted to the Muslim conquerors. He asked to bring his bread from 'Mosif.'

His son was very pious. He stood in prayer during night and observed fast in the day. Once Imam Ahmad



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Hambal found some change in the bread served. On enquiry, his servant revealed that the ferment was brought from his (Imam's) son Sualeh. He refused to eat the bread saying that his son Sualeh was a judge, and asked his servant to put the bread at the door and tell every beggar that the bread was baked with the ferment of Sualeh's house. None took the bread for forty days and it had to be thrown into a river.

واخر دعوانا ان الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وآله وصحبه واتباعهم الى يوم الدين برحمتك يا ارحم الراحمين

"And our last call shall be ; Praise be to Allah the Lord of all the worlds."

"And may Allah's choicest blessings and peace be upon the most virtuous of all Rasuls ; and upon his family, and his Companions and his followers till the day of Qiyaamah. We beg this O Allah, through Your Mercy ; O You Most Merciful One."



